

A BRIEF *late*  
DISCOURSE  
OF 1256. 227  
MANS ESTATE

In the first and second

OF D A M.

*Shewing these six Points,*

- I Man had a glorious beginning.
- II Man is much varied from himself.
- III Mans sin was caused by himself.
- IV Mans misery followes his non-dependence on God.
- V Man once off from God, and left to himself wanders irrecoverably.
- VI Saints by Christ, are in a very happy estate.

*Ps. 8. 5. What is man that thou art mindfull of him, or the son of man that thou so visitest him?*

*Psal. 49. 12. Man being in honour abideth not: but he like the beasts that perishe.*

*Psal. 31. 19. Oh how great is thy goodness which thou hast shewed for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men!*

By ROBERT HARRIS once of *Hawwell*,  
now President of *Trinity* College in  
*Oxon*, and Doctor of Divinity.

L O N D O N.

Printed by J. Flesher for John Bartlet the  
elder, and John Bartlet the younger, and are to be  
sold at the Gilt Cup neer Austins Gate in the  
new Buildings. 1644.



William Tigden  
his Book



TO  
Sir ANTHONY COPE  
Knight and Baronet.

SIR,



YOu are called to a  
place which I cannot  
but love, Hanwell,  
you are yet but  
young, and youth (God saith) is  
vanity, and vanity feeds upon it  
self, being empty and impatient  
of Counsell; we were wont to say of  
you in your Childhood, that you  
were a man, we now upon better  
grounds expect it from you; and

Eccles. 12.

10.

Job 12.

12.

## The Epistle Dedicatory.

do pray you seriously to minde your self: First, whether you are called: Secondly, and by whom. 'Tis true, you are called to a great estate, but that is made up of such materials as do stand upon two lame feet: the first is Uncertainty; first outward things are uncertain; 1. to us, they have wings, and are now upon the wing, flying from house to house, and (as I may say to my cost) from nation to nation; on the other side, 2. we are uncertain to them, sometimes we play with them as children with birds and send them flying by unthrifty and ungodly meanes, at other times death seises us and sequesters them on the sudden. You need

not

1.  
2 Tim. 6.

17.

Prov. 23. 5.

## The Epistle Dedicatory.

not go from home to learn this, my dayes are not many, yet in them, I have buried three of your Fathers, with their respective wives, besides branches, more then I can name; you are (within few years) the fourth heir of that ancient house; such is our life, and so uncertain the supports thereof. But admit a certainty, yet halt these outwards, on another lame legge, and that's Unsufficiency, they will not secure us from any evill, they will not procure us any good, at least they will not give us any full satisfaction, we read of some who had more Kingdomes then you have Mannors; who enlarged their desires like hell, and yet were as unsatisfied as hell it self: so true

## The Epistle Dedicatory.

Ecclef. 5.  
10, &c.

is Solomon (to say nothing of heathens) the eye is not satisfied with seeing, &c. and when all is done, all is but vanity, and the vanity of vanities: this (I confesse) is not easily beleived, till experience hath confuted us. I remember what your Father told me, upon his death bed, "I have often heard you (said he) speak of creatures "vanity, but I could never beleieve it till I had tryed, upon triall, he found me true. O that Sir Anthony in his youth, would appeal to Sir Anthony in his age, "beleeve it (said he to his heir, your "Grand-father) all is vanity, meer vanity, so have I, so will you in time find it; but so much of that. In the next place, be pleased.

## The Epistle Dedicatory.

sed to consider, 2. who hath brought  
you hither; surely preferment comes  
not by chance, it is the Lord that Ps. 75.  
sets up, and puls down, now in 6, 7.  
mercy, now in wrath; the world  
may seem to run on wheelles, but  
those wheelles are full of eyes, and Ezek. 12.  
an eye of providence is most visi-  
ble in these revolutions which re-  
late to you. When I first knew  
Hanwell, I found Sir Antho-  
ny Cope there, and there I leave  
him again, whilest I leave the  
world, the wheel with eyes is come  
about, and ends where it began  
for my time; and truly it will be  
no small comfort to me dying, may  
I leave the same Sir Anthony in  
the same place; the Sir Anthony  
that I found there, was not onely

## The Epistle Dedicatory.

morally good, temperate, sober, continent, &c. but spiritually good, a man truly zealous for God in his day, worships, truths, a man who did much countenance all honest Preachers, and (which is not ordinary) his own most, a man terrible to the wicked, comfortable to the Godly, a lover of his Countrey, and with Uziah a lover of husbandry in that his Town, who made it his study (as he would say) to imploy the poor there, and to keep thence, such as would either burden or blemish the place; This was the Sir Anthony that I found there, and my prayer unto heaven is, that the same name and man, may still and still there live, and be ever like

se

## The Epistle Dedicatory.

self, that his house may be farre  
from the curse, Nah. 1. 14. and  
be filled with the presence of the  
God, who is both his own, and  
our blessednesse; and here I must  
now end, having exceeded my  
purpose, I say but thus much  
more, and I have done. The longer  
I lived in those parts, the more  
need I found of laying principles  
well, these few are some of those  
many delivered in a shorter and  
plainer way, these thus preserv'd  
and enlarged, I tender to you as an  
expression of my true observance  
of that Honourable house, and ho-  
nest Town, where I spent most of  
my strength, and which I  
commend to the word of grace  
to

The Epistle Dedicatory:  
to be further built up in the  
faith of Christ, in whom I would  
be whilest I am, Sir,

Your ready servant  
and faithfull re-  
membrancer,

Robert Harris.

Trinity College  
Oxf. Octob. 13.  
1653.

28 SE60

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could

# A Table of the Texts and Doctrines contained in this Treatise.

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e-

A brief discourse of the threefold  
state of man. *Page 1.*

s.

*Eccles. 7. 29. Loe this onely have I  
found, that God hath made man  
upright : but they have sought out  
many inventions.*

77

*Doct. 1.* **M**An at first was a ve-  
ry excellent and de-  
sirable creature. *p. 2.*

A

2 Man is not what he was, hee  
was not what he is, but now  
there is a vast distance between  
himself and himself, betwixt  
this and that estate. *p. 24.*

3 Mans sin is from mans self. *p. 50.*

4 Mans undoing, is from his non-  
dependnce on God. *p. 76.*

5 When a man is once loose from  
God,

## The Table.

God, and left to himself, he becomes restlesse and endlesse in his wayes. p. 97.

Rom. 8. 1. *There is therefore now no condemnation to them which are in Christ Iesus, &c. 30.*

Doct. Saints in Christ, are in a very happy estate and condition. p. 118.

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28 SE60

THE

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A BRIEF  
DISCOURSE

OF  
Mans estate in the first and Second

*A D A M.*

SECTION I.

of the Excellency of mans estate, as created.

nditi

ECCLES. 7. 29.

*Loe this onely have I found, that  
God hath made man upright: but  
they have sought out many in-  
ventions.*

*God hath made man UPRIGHT]*



T HE

EE are now come (ac-  
cording to our Method)  
to the Threefold estate  
of Man. I am not igno-  
rant of those difficul-

ties and disputes which occur in this  
subject: Expect not from me in this  
place, an answer to all Objections,  
or from any man satisfaction to each  
mans curiosity. *Salomon* himself  
could not satisfie himself in all par-

B

ticulars:

2 *Excellency of mans estate, as created.*

**SEC. I.** *Particulars: Onely in the main of man*  
 he is very positive, and leaves us  
 here two main Principles, whereof  
 the first respects mans innocent and  
 primitive estate; The second, his  
 lapsed and forlorn condition, toge-  
 ther with the cause of both. His or-  
 der is open and obvious; he had said  
 before, That man is wholly corrupt,  
 and now he delivers the original  
 hereof; Negatively, it is not God.  
 Positively, it is man. We go on in  
 our intended way of delivering Prin-  
 ciples. And first, survey we mans first  
 estate, and there look upon him as he  
 stands in Gods hand, and is of his  
 making til he mar'd himself. Here  
 we find his beginning very good by  
 creation. An excellent, a lovely  
 plain, even, uniforme piece, smooth  
 without knots and flawes, straight  
 without hook or crook; So much  
 Salomons comprehensive word im-  
 ports; The result of all is this:

*Doctr.*

Man at  
 first a very  
 excellent &  
 desirable  
 creature.

*Man at first was a very excellent  
 and desirable Creature. This the  
 Point; and this is no more then Scrip-  
 ture reports of him. Where men-  
 tion is made of his first estate, Dan-  
 brings him in with a crown upon his*

head

head, and that crown is a crown of glory and honour. *Thou hast crowned him with glory and honour, Psal. 8. 5.* His place was little lower then Angells, but far above all other Creatures: As *Job* affirmes, *Job. 35. v. 11.* God made him wiser then the beasts of the earth, then the fowles of heaven. Yea, the Prophet assures us that the worst piece of him, the very case and outside, was most curiously wrought and richly embroydered, *Psal. 139. 15.* *Moses* goes yet higher, and carryes us above creatures to Gods blessed self, *Let us make man,* saith God, *This Creature, in our image and after our likeness, Gen. 1. 26.* Thus in Generalls we have him set forth to us. For Particulars, I shall not trouble you with any large discourse touching his excellencies, either of soul, or body, or estate: Neither can we in this our decayed condition reach them. We see, we feel what he is; but what he either was or shall be, we can rather guess then judge, as blind men do of colours; onely this we are sure of, within there was nothing but what was desirable; without, nothing but

Greg.

S E C. I. what was amiable; about him, nothing but what was serviceable and comfortable: his understanding was as full of light as it was free from darknesse; his judgement, sound; his conscience, clear; his will, conformable to Gods will; his affections, regular; nothing on that side wanting to his present happinesse. Om if we look without him, 1. His body had nothing of blemish or blushing, or distemper; but rather clothed with all requisite beauties and abilities, which might render him lovely, and commend him to every eye. 2. For his estate, what it was before his fall we may guesse by that which is since restored by Christ, where we have a touch in that 8<sup>th</sup> Psalme to wit; God gave him a Sovereignty over all the creatures, and stamped such a majesty upon him, that they did all acknowledge him, and received their severall names, as so many acknowledgements from him. As for his possessions, we need not stand to enlarge upon one Parcell of his Dominion, which they call Paradise, sith the whole, both of sea and land, and all the creatures in both, were then his

cy.

*Causes of Mans first excellency.*

5

SECT. I.

, no his possession, his Paradise. Thus the  
and case stood with man at first, the crea-  
g was tures were as observant of him as he  
from of his Creator. More then this I  
d; his shall not speak in these particulars.  
onfor This being a Theam so much treated  
tions of by Schoolmen and others, who  
wan write of this first estate. The whole  
. O matter will be further cleared if we  
body look upon man in his causes.

Cleared in  
his seven  
causes.

thing, If we consider the *Efficient cause*,  
athed or the Author of man, it's God him-  
l abi self: *Adam*, saith *Luke*, was the son  
love of God, thence he derives his Pede-  
y eye gree. Now from the excellency of the  
before *cause*, it is not hard to infer the ex-  
which cellency of the *effect*, especially since  
here of *efficients* work by way of *assimilation*;  
alme Naturall *efficients*, necessarily; vo-  
rainty untary causes, freely: both strive to  
tamp accomplish their own works to their  
ey di own ends and inclinations; now God  
ceived (a voluntary agent) is all light, and  
ay ac works like himself, so that from him  
s for an come no darknesse; he is all good-  
and tone, all perfection, and can do no-  
Des- thing but what is in its kind good and  
e, si perfect: nay further, God is not  
d, and *simply* to be considered in this work,  
then but with *relation* to personality.

I.

his

B 3

The

**S & C. I.** The three glorious Persons concur in this externall work: whence that expression *Job 35. 10. God my makers*. This is the joynt work of Father, Son and Holy Ghost, the issue of that power, wisdom, goodnesse which is common to them all, so that the glory of Father, Son, and Holy Ghost is in its measure put upon this noble creature.

2.

Consider the *Formall cause* of man created. I mean, the *manner* in which God made him; and that is, 1. In the *perfection* of wisdom and deepest counsell, as being the Master-piece of his visible works: hence for our better understanding *Moses* brings in God consulting with himself, *Let us saith he, make Man.* 2. In *perfection* of skill and workmanship, as in that 139<sup>th</sup> Psalm, who hath made him a curious piece, and bestowed so much art and cost upon him, as that the Master of Physick, *Galen* was enforced to frame a song of praise to that Deity that framed mans body. 3. In *perfection* of power: he created him, without the contribution of either matter or instrument, and so became the *sole and whole cause* of man. ; Th

*Causes of Mans first excellency.*

7

The *exemplary cause*. And here we S E C. I.

3-

pass by that private opinion of *Zan-  
chy's* and others, who conceive that  
Christ assumed mans nature for a pat-  
tern whereby *Adam* should be made.

The text sufficeth us : *God made man  
in his own image, according to his own  
likenesse* : which passage, having an  
influence into much which shall be  
hereafter said, must a little be ope-  
ned. See then what is meant by those

words ; And the answer is, that

*image and likeness* in this case,\* speak Confer Pl.  
§8. 4. cum  
Gen. 1. 26.

one and the same thing ; but in an  
high and strong way : Not as *Bellar-  
mine* and others ; who, for ends,

make the one substantiall, the other,  
not. *In our Image, most like our  
selves*, that is, *As near as the matter*

*will suffer* ; There can be no pro-  
portion between the infinite God,

and a finite man ; some kind of re-  
semblance in some degree there may

be : In every Beast there are some  
footsteps (as they are tearmed) of a

deity, but more in man : some in  
every man, but more in some now.

At first, of all visible creatures *man*  
came nearest to God. But wherein ?

not onely in regard of his *nature* ;  
because

**SEC. I.** because he had an understanding, a reasonable will, a working immortal spirit in him, as Papists, and others speak; nor yet onely in order to his *estate*, because hee was made Lord over all creatures, as *Socinians* would have it; But also and specially in regard of his *Graces and endowments* seated in his soul: God made him wise, holy, just, upright, wherein the Apostle chiefly placeth Gods Image; and that most justly, *Eph. 4. 24.* That being the chiefe of Gods Image in the first *Adam*, which Christ, the second *Adam*, doth mostly repair and restore. When then it is said, that God made man like himself, the meaning is, he made him holy, righteous, spirituall, according to the sampler, Gods blessed self.

4. Consider the *Finall cause*; God made man for most excellent ends and uses; hee made him to be a King of creatures, to be near to his most glorious Majesty, to be that great piece which should crown the rest of his works, and speak out all his perfections: he made him capable of an immortal estate, of true holinesse, and happinesse; and designed him for a

ing, marriage with the heir, Christ, and for **SEC. I.**  
 mortall nearest alliance with himself: and in  
 order to these ends, he put so much  
 to his honour upon him at the first. Nor can  
 the Lord any man strange at this, sith it is the  
 would practise of all wise agents: Every skil-  
 in re- full workman (you know) layes out  
 ments most of his skill and cost upon that  
 wise piece which he intends for highest  
 Apo- use and credit, as every builder is  
 ; and more exact in setting out a chimney-  
 at be- piece, then in making a gutter.

in the Now if it be objected, that mans *Object.*  
 second make is but of *base materials*, as  
 and re- dust, &c.

that It's answered, that the *matter* con- *Sol.*  
 mean- tributes least of all causes unto the  
 s, spi- excellency of the *work*. And as much  
 Gods might be said touching the *mean-*  
 ness of it ; The truth is: The poorness  
 God and meanness of the *matter*, doth of-  
 tentimes most advance and commend  
 the skill of the *workman*. That God  
 ng of out of *nothing* should draw *something*,  
 t glo- out of dead, blind, dumb Clay should  
 piece draw light, life, and speech, and out  
 f his of such *deformity* should extract such  
 fecti- beauty, strength, and excellency: this  
 in im- commends the *workman*, but doth  
 and not at all disparage the *work*. Be the  
 for a stuffe.

SEC. I. I stusse what it will, God hath made it rich Arras of it; and the work is now honourable, through Gods power, though the materials seem contemptible. So much for that objection. Other questions of like nature, we willingly passe over, and come to apply this.

Use 1.  
Information concerning mans primitive estate.

Let me call upon you all to be well grounded and Grammar'd in this truth, touching mans *primitive estate*. The not heeding hereof hath let in those inundations of errours, which now over-spread the Christian World. You are not to look upon man as now he is, but as first he was existing out of his causes. And here I shall commend unto you these principles.

1.

Man had a *beginning*. Though now he be *Immortall à parte post*, yet once he was not; This is clear by the word *was* and by his continued dependence.

2.

His *founder* and maker was one, and that was God. It was a wilde and mad blasphemy to dream of *Time* as *beginners* of the whole, as some did, or at least of Man, as did others.

3.

Against Socinius.

This God made him in his own *like* *ness*, stamping upon him an *Impression* of God.

made it, the divine nature. These Principles, (as others in other cases, have done) commend I unto you, nor would I have you once troubled with Socinus his cavils against the same; being such which scarce deserve an answer.

First, saith hee, If man had born upon him Gods Image, intrinsically, then man had been Immortall.

Object.

1.

Sol. So he had, if he had not killed himself, and cast away his life. And though for the present he had nothing of death in him, yet was he mutable, and so might contract death.

Sol.

Secondly, again he objects, If man were like God in holiness, then was he free from sin.

Object.

2.

Sol. 1. From the Act of sin hee was free in his first constitution, though not from the power of sinning being a voluntary agent.

Sol.

1.

Secondly, he was like God, but not a God, that is, equall to God, and equally, uncapable of sin.

2.

Thirdly, again, hee objects, If mans Image had consisted in holiness, then upon his fall, the whole Image of God had been lost.

Object.

2.

Sol. 1.

SEC. I. Sol. 1. So it was *de jure*, if God had  
 Sol. would have taken the forfeiture.

1. Yet, secondly, the argument holds

2. not, unlesse we did place the whole of

Gods Image *onely* in holinesse. There

indeed we lay it *chiefly*, but not *onely*

We say that Gods Image is commun-

icated to the whole *compositum* of

Man. We put a difference between

the body of a *man*, and the body of a

*beast*, whether *living* or *dying*: we

yeeld that a dead man hath more of

God in his body, then a dead beast

3. Thirdly, and in short, to cut off

these disputes, wee say two things

first that there be *degrees* of holinesse

in this Image of God; and next, that

it is not *necessary*, that man should

partake with God in *all* his attributes

whereof some are incommunicable

much lesse that hee should *equalize*

God, though in some measure he be

a *representative* of God.

4. To the former. I adde this fourth

principle. The distance is very great

between man *now*, and man at the

*first*, as *Salomon* here puts it: as man

was changeable then, so now he is

changed very much; though some

ruines and remnants of that which

the

f God they call the *substantiall Image* abide **Sec. I.**

e. upon him. This you must the rather  
hold be settled in, because Hereticks labour  
hole of tooth and nayle, to confound these  
There different states. Thus Papists sweat **Against**  
*only* to prove that man in his pure naturals **Papists.**

mmus as good *now* as *then*: and the *same*  
um other that he is *now*, differing no  
tween more, at least for *intrinsecals*, then a  
ly of man *cloathed*, and *uncloathed* differs  
: we from himself; or, then a horse bridled  
ore of and unbridled; The case was this, God  
beast put a bridle of *supervenient righteousness*  
ut of *ness* upon him to rein him in; other-  
things wise he had the *same seeds* and prin-  
ciples of corruption, conflict, concu-  
t; that *piscence then*, that he hath *now*.

hould This they tell you, and Socinus **Object.**  
butes brings his prop to uphold their rot-  
cable ten building; *If, saith hee, there had*  
*ualiz* not been a conflict betwixt reason and  
e he be *affection*, how could man have sinned?

Sol. He should have said, If man **Sol.**  
fourth could not have wrong'd himself, fir-  
y grea lenced reason, yeelded to appetite,  
at th how should he sin? But the matter is,  
as man had power to be naught, (if wee  
he i may call that power) though for the  
a som present he was *actually* good.

whic But what strange men are these,  
the who

**Seco. I.** who will fetch in God as an acceptor  
 of man's sin at least; in truth, and  
 principall? For if God, who sole  
 and wholly made man, so made him  
 as that he needed a patch, and an  
 ventitious plaister so soon as ever he  
 was made, doth it not reflect up  
 Gods perfection? but if hee were  
 made as that there was a propension  
 gainst reason, and a rebellion in his  
 members from the first; and if that  
 Rebellion be bad, at least not good  
 is not God the author of it?

**Object.** Call they this Gods Image? Of  
 could God then see all that he made  
 to be good?

**Bellar.** Bellarmine's answer in this case gives  
 me no satisfaction at all, God, saith  
 he, intended the man: The corruption  
 is but accidentall, as when the Cutler  
 makes a sword, he mindes the sword, not  
 the rust of it.

**Sol.** For (to omit other differences) this  
 Cutler undertakes not to make the  
 matter, to wit, the Iron or Steel, but  
 onely to give that matter a form.  
 And the rust doth follow the matter  
 not the form. The sword rusts not  
 because a sword, but because Iron.  
 But now God gives man both; in  
 de

accepte all; nothing else contributes; SEC. I.

uth, and the saying is true, that *who gives*  
*ho substance and form, gives the necessary*  
*ade consequences of both.* But wretched  
 and an men care not how much they depreffe  
 ever God, so they may *exalt flesh*.

ed up Let them go. And hold we this  
 were *istance* still: man is not so bad  
*ension* now, but once he was as good. Ori-  
 on in *inall* righteousness was once as  
 id if *thaturall* as sin is now, if not more.  
 ot good and this truth carries more in it,  
 hen as yet happily you are aware  
 ge? Of.

he man Learn hence that which *Salomon* Use 2.  
 ere *preffeth*, namely, to *justifie* God Justifie  
 ase *givn* all his wayes as holy in all his God in all  
 od, *sa* works. It is a fearfull thing to see his wayes:  
 rrupt *what* proud man renders to God for against ca-  
 e *Ent* all his kindnesse. God made him a vils of flesh  
 word, most glorious, happy, sufficient crea- and blood.  
 ure: his own folly hath perverted  
 ces) this wayes, and now his heart frets,  
 make *thnd* his mouth chats against the  
 eel, *word*: I beseech you, understand  
 a *formour* Originall, and preserve your  
 matte *elves* from the *Pestilent* errors of  
 usts *n* his age, and know how to plead for  
 fe. *ro* God, and to *emplead* sin. For exam-  
 th; *in*le.

dee

You

**SEC. I.** You shall hear men cry out

**Object.** *Bloudy doctrine touching Gods Decreeing men to fall; nay, necessitating them to damnation, &c.*

**Sol.** Now here learn an answer of Solomon, *God made man good; made him for happinesse, put him into possession of it, gave him power to hold it; but he sought out many inventions to lose it, he sought out &c. it was an act of mans counsell and choice; hold we this, though we cannot so well conceive the concurrence of causes now as Adam did then, or as we shall hereafter at the day of the revelation*

**Rom. 2. 5.** on of the righteous Judgement of God.

**Object.** Again you hear men say, that they make God the greatest tyrant living, one who gives impossible lawes, requiring impossibilities under the penalty of damnation, unless we will yeeld that man can fulfill the law.

**Sol.** Now to this Answer. *Then was then: Now is now.* When God transacted with man he required no more than man could do, now why must the rule be bended to man? or the debt drawn to his ability, especially since the bond stands but for evidence

now we are fallen.

17

out and mans good? God commits him, **SEC. I.**  
ods D puts him up onely to *humble him*, Gal. 3. 23,  
ffitation and to drive him to seek a surety of <sup>24</sup>.  
is own providing.

of S It's replied, that this *salves not the Object.*  
ade hi *usinesse*, since, in our doctrine, more is  
posse required of man lapsed, then of man in  
to ho innocency; for God requires that faith  
vention now, which he did not then, and exacts  
n act that he never gave, gathering where  
d we he neve r strawed. Thus they.

ell co Wretched men! Doth God require **Sol.**  
es no ny thing in the Gospel but upon **1.**  
ve sh Gospel *tearms*? that is, that he will  
evelat work the thing required when *sought*  
nent into.

Again, what though Adam had not **2.**  
that the exercise of faith in Christ, as nei-  
living ber of patience or some other gra-  
ves, res, yet he had all in the roote, seed,  
the and power? The want was not in  
ve wi Adam, the subject: but the stay was.  
law. he absence of occasion, and an object.  
en w he had power to do, and to beleeve  
d tran ny thing that then did or after  
o moould concern him, and his place,  
y: mu and condition; and no more is requi-  
or the ed of us now. I never saw an Elephant  
peciall my life, why? not for want of a  
viden tinciple in the subject; the same eye  
an that

**S E C. I.** that can see an Horse, could an Elephant too, were it presented to sight. I cannot be said *not to see* but it is *not to be seen*.

**Object.** Lastly, you heare men thus reasoning. Why ! *I am as God made me am cholerick, I confesse it, but 'tis nature: I am sleepy; Can I help it?*

**Sol.** Answer. There are *Defects* which follow particular tempers, and natures, *Purely naturall*; others which are *sinfull* flowing from the principle of *Poysoned nature*: sinfull distempers are yours, not Gods; you might once have prevented them, you might now have them healed. It is an aggravation to lay our faults upon our natures, yea hereby we accuse the Creator. Therefore in stead of excusing our selves or accusing our maker (as *Adam* and *Eve* did) let us load on our selves; and that's the use.

**Use 3.**  
Be humbled, that thou art fallen as thou art.

Where see for humbling, where we are fallen, what we *were*, what we *are*. Men love to talke of their *Assurances*, thereby to pride themselves and can hardly descend in themselves though tumbled down by Gods hand. Let us, on the contrary, abase ourselves.

gives to our estate, and befool our  
 eyes, as we see the Bankrupt doth,  
 quoth he, was I well, could I  
 have kept me well; I had mony,  
 and, stock, friends and what not?  
 now I lye under poverty, scorn,  
 and contempt. Ah unwise man I!  
 like manner let each of us say,  
 since I was light, now darknesse;  
 once rich in grace, now empty; Once  
 Gods favorite, now an enemy; Once  
 beautifull, now ugly, a very *Ichabod*;  
 y glory is departed, Ah foolish  
 man, how was I bewitched! Thus  
 let us rate and chide our selves into  
 a low conceit of our selves. Howbeit,  
 all this signifies nothing, unlesse we  
 see this our misery in the cause there-  
 of. Therefore look upon sin as a thing  
 most pernicious and destructive. It is  
 he, (say) that hath undone me, that  
 hath ruined mine estate; cast me into  
 debt; 'tis sin that hath slain my Cat-  
 tle, deprived me of my Crop; 'tis  
 sin, my sin in *Adam* that hath for-  
 feited mine honour, undermined my  
 authority over creatures. Time was  
 when every beast, every bird, every  
 sh, would have owned me, would  
 have done me homage: Now my  
 very

SE C. I. very servants trample upon me, es,  
 once subjects rise against me, & fl  
 have against God. Lyons are rear.  
 to devoure me, Bears to worry e, a  
 horses to brain me, yea, every dy,  
 terpillar, worme, flea, makes a pad n  
 of me. 'Tis sin, that hath marr'd y a  
 body. Once I had a body perfe  
 active, sound, glorious, the more eir  
 ked the more shining: now in starkin  
 of those beauties behold a stench, fi; B  
 nesse, shame and whatsoever else nk  
 blushfull. It is sin that hath spoilt *pos*  
 my soul: at first I had near Commere  
 nion with God, close correspondist  
 cy with his will and Image. Te Im  
 peace of God, the joyes of God, trer  
 strength and life of God were uper  
 me. Now hell is in my soul, dars ov  
 nesse and confusion fills every room  
 bear in stead of Gods glorious g to  
 mage, the ugly Image of the devlon  
 himself, and come as near unto h on  
 as my nature is capable. Oh cull co  
 this accursed thing, Sin, which hag fo  
 so undermined thee, and resolve n, a  
 gainst it for the future, as we do, las  
 gainst lesser evils, we decline suc de  
 meats as threaten partiall miserved  
 This rots my teeth, that hurts *mate*.  
 eye

*state* Be thankfull for this first estate.

21

me, es, this distempers my liver, that S E C. I.  
ne, a stomach, therefore I must for-  
re rear. Oh fear that sin that destroys  
rry e, and hand and head the whole  
ery dy, the whole soul, the whole man.  
s a and now bethink thy self of a reco-  
rr'd ry as decay'd men do; lye not *whi-*  
perseg under losses, as *Jacobs* sons in  
ore air wants, much lesse *run* to base,  
n starking courses, as broken chapmen  
ch, si; But bustle and bestir thy self be-  
elsenk thy self, Is there no help? is it  
spont *possible* to raise my self again? yes,  
ommere is hope and help, the Lord  
onderist, the second *Adam* comes with  
Te Image of God upon him, as a re-  
d, erer of the breach, he is come to re-  
e upver what was lost, to pay what  
d, ans owing, to repaire our ruines, to  
oomruit us again, he is able, he is wil-  
ous g to undertake us. Nay, the thing  
edone already, therefore I'le to him,  
o h once the bankrupts to *David*, I  
h cull confesse with the prodigall, I will  
h hag for life, I will cast my self upon  
lve, n, and close with him being offe-  
do, las an husband, as the only way  
suc decay'd fortunes, so shall I be re-  
isferred in *bloud* and repaired in mine  
s. *mate*. Thus resolve, thus do, and  
eye  
cease

SE C. I. cease not doing till thou find his  
 upon thee, his *fruit and life* in the  
 so shalt thou find more *life and*  
*piness in him*, then there was *death*  
*and misery* in the old Adam.

Use 4.

Blesse God  
 for the first  
 estate: and  
 that little  
 which is  
 left to this  
 day.

Lastly, learn to be thankfull  
 this first estate: close with all  
 Saints in that Song of theirs, *Reve*  
*nt, Thou art worthy, O Lord, to*  
*ceive glory and honour and power:*  
*thou hast created all things, &c.*  
 not little that we owe to God,  
 this *poor estate* which yet is left  
 for these poor eyes, these lame lim  
 these frail bodyes, these sick sou  
 which we labour with every d  
 We are much bound to him, for  
*meanest* fare, for the least bit of a  
*sest* bread, the least sip of *thin*  
 drink, and must confesse with J  
 that we are *lesse* then the least of a  
*now forfeited mercies*; what the  
 then can we render for our *first est*  
 which was every way full, free,  
 rious, whether we look upon sou  
 body, or place or state, or any t  
 appertaining thereto; nor is G  
 goodnesse and bounty the *lesse*,  
 cause we have foolishly *squandered*  
 away. That greatens our folly  
 wickedne

# SEC. I.

Object. But why did not God put us  
in danger and losse, but left it in our  
hands to lose?

**Sol.** An ungracious question: so  
an unthrift talks when he hath outed  
himself of his patrimony, Why did  
my Father trust me? why did he not  
sell his land? There is no reason-  
ing with such froward children,  
either content *full*, nor *fasting*. A  
gracious heart must and will be thank-  
full, as for kindnesses *intended*, so  
much more *bestowed*, most of all for  
mercies *restored* in Christ, who hath  
renewed that first estate.

## SECTION II.

Unfull estate of man, as fallen.

Ecc l. 7. ult.

But they have sought out many inventions.]

**H**itherto we have seen that man  
was *first* good, and well stated;  
But

SEC. II. But doth he continue so? No, he made good, but *mirably* good, so of himself, he fell from God himself; and so we passe to mans estate, where we find the case is *altered* with him.

Doct. 2. He is not what he was, he was what he is: but now there is a distance between himself and himself, betwixt this and that. This the Point, and this the way plainly proves, *Rom. 3. 10. &c.* are layd down two received truths.

1. There's no goodnesse in
2. They are altogether naught;

was it ever thus? No, they have got out of the way, saith the Apostoll, they have corrupted themselves, that from their youth, *Gen. 8.* They erre, and that from the wombed *Psal. 58. 3.* Yea, from their corruption, *Psal. 51. 5.* This better appears, if we may compare estates past and present: 1. Man was good, *Gen. 1. ult.* now bad, *Gen. 6. 5.* first he was straight as 'tis here, now perverse, *Gen. 17. 9.* first he bore Gods Image, now mans, *Gen. 5.* first he was glorious, now filthy, *Iob. 15. 16.* abominably filthy. A

, he t this we can the lesse marvell, since **SEC. II.**

od, his beginning, he comes under disse-  
 od sent hands ; At first he was onely  
 ans Gods workmanship, and then there  
 is m was nothing in him but what was  
 Gods, all was right as God is alto-  
 was gether pure : but since, he hath de-  
 s a erted God and betaken himself to  
 d h those Inventions which himself hath  
 t statch'd and Satan fomented, and  
 e w hereby wrought two mischiefs at  
 c. h nce. First, he hath made an hand  
 t ruf f all his holinesse. Secondly, he  
 n h hath made way to all evill, sin, hor-  
 r ; our, shame, confusion, have seised  
 ve g upon all and rendered him most woe-  
 pof all, most hatefull ; we need not  
 s, more words to prove a change in  
 8. im. Their dreams of old who fan-  
 wom ed him to be bad from the begin-  
 cing, either in whole or part, are  
 ter not worth confutation, we have lear-  
 tes ped that the devils themselves were  
 d, Once good, but they kept not their  
 er tation. Time will be better spent  
 e, n searching into the Particulars of  
 e b his change, as into the *time* when it  
 . 5. as, the *nature* of it, the *subject* and  
 filth erent of it, the *cause* of it, &c.

. A And first for the *time* ; we con-  
 C clude change.

1. Time  
 of this

SE C. II. clude all in two propositions.

1. The *first act* of mans will after his creation, was not *the first sin* and *cause* of this his change; we find *Adam* a while well employed, in receiving laws from his maker, in managing as it were, his cattle, in acting his calling, in accepting his Father's choice of a wife, and thus far he was right. Nor are arguments of some *Thomists* against this, so cogent, that they need to stay us.

2. It's most reasonable to think that he *quickly fell*, (though not *soon*) from his happy estate, because Satan was very subtil to take him at the advantage, before he was well settled, and experienced; and secondly, very active, fired with rage and envy. Because he is said to be a *murderer from the beginning*; or very near to it, which beginning must commence from man, not from himself. Adde hereunto, that he had not so easily prevailed, if man had been long rooted, and so better enabled to have made stronger resistance, (for I make no doubt but *Adam* should have *grown* and improved himself by experience, as some wayely en

the second *Adam* did) but he took S E C. II.  
 his time, whilest yet they were un-  
 experienced, as is seen chiefly in *Eve*,  
 who as yet knew not, as it seems, the  
 nature of the Serpent: whereto we  
 may adde this, that she, the same *Eve*,  
 had conceived her first born without  
 sin, had any considerable time been  
 'twixt their creation and fall. But I  
 will not be too peremptory in things  
 more disputable and lesse important.

For the second, the nature of this  
 change. Thus we state it. First, the  
 change was not in *Essentials*, for such  
 cannot be separated from the thing,  
 without its dissolution: but man was  
 for *substance*, the same man before  
 and after his change: Christ was  
 essentially man, though far from sin.  
 So shall we be in heaven. Therefore  
 if this were the error of *Illyricus*,  
 it were an error sufficiently gross.  
 We read, that God made *substances*,  
 he made no *sins*. Secondly, it was  
 not in *Supernaturals* onely, for *na-*  
*turals* also are abated and eclipsed in  
 him, neither was his *Originall righte-*  
*ousness* altogether supernaturall at  
 that time; we may call that (proper-  
 ly enough) *naturall* which is com-

2. Nature  
 of this  
 change.  
 1. Nega-  
 tively.

**Sec. II.** mon to the *whole species*, to all man-kind, and passeth along in a way of generation, though we cannot expressly how. But then the objection is

**Object.** If righteousness be any way natural, then that ceasing, man should also cease to be man.

**Sol.** *Sol.* The argument will not follow, because *naturals* do admit of *degrees*: sight is natural, speech natural, &c. yet a blind or dumb man is yet a man; we may safely say, that righteousness was as natural, as sin is preternatural: and we mean no more but that Justice was then as natural, as now sin is. Sin is either natural or preternatural, (if you will so call it:) we speak of man in this case *Morally* not *Physically* considered, and heed not what *Aristotle* will call him, but what *God* saith of him. This for the negative.

2. P. *Posi-*  
*tively.*

Now positively, we say that this change is properly an alteration, consisting in *Qualities* and certain respects. Whereas man held a double correspondency with God, one *Relative*, as he stood in subjection to him, and a dependence upon him as his maker, master, father, &c.

Another

man Another *Representative*, as he bare **SE C. II.**  
 ay Gods Image, which he could not pro-  
 at ~~ex~~perly beare in a relation of Inferio-  
 on ity: he is now much varied and  
 y nchanged, in both these. First, of a  
 oul *subject*, he is become a *rebell*, of a son  
 a traytour, of a friend an enemy, and  
 fo stands now at defiance with God.

it o Secondly, whereas he earst much  
 a *favoured* and resembled God, now he  
 mans most *removed* from him, and oppo-  
 th site to him, of light he is become dark-  
 as *finesse*, as *Paul* expresseth it in the ab-  
 n *stract*: Semblably, we may say of  
 s *wildome* he is become folly, of good-  
 r *nanesse*, in a sense, sin it self, as the very  
 wi *Heathens* use to expresse him. And  
 th here is the change, in a mans estate  
 side both personall and locall. Subje-  
 wil *ction* is turned into Rebellion, Con-  
 him *formity* into *Disformity*, and so into  
 Deformity, and consequently, his  
 th *happinesse* into unhappinesse it self.

con Thus for the second Question. Fol-  
 n *lowes* the third touching the *Subject*  
 ubl and *Extent* of this change: and this  
 Re we dispatch in three words.

n t First, *all* mankind is changed for 3. *Extent*  
 him the *worse*, and is warped aside. of this  
 & change.

the Secondly, *all of* man, every par-  
 C 3 ticular

**SE C. II.** ticular both *power* and *part*, is now betw  
degenerated; The whole frame of his fou  
heart is corrupted. *Gen. 6.* leav

And lastly, *all men*, all alike, all B  
involved, and suffer this unhappy (say)  
change. it, a

4. The  
cause of it.

The cause of this change. First S  
we exclude not God from any act ont  
though from all sin. cont

Secondly, we excuse not Satan F  
from the sin, though from some act Not  
in it. to r

Thirdly, we lay the blame where and  
the fault is, upon mans self. To in sin i  
large these a little. ls le

First, we exclude not a divine con- S  
currence; Gods decree, permissive ture  
(as some speak) went upon it; and mut  
this, to say the least, we must needs T  
say, unlesse we will say that God bor  
stood *Neutrall* in one of the *highest* him  
works of providence, neither willing so n  
nor nilling it. F

2.

Secondly, Satan did so far concur ded  
as to bring a guilt upon himself, by con  
tempting man. But the Word may  
chargeth the sin upon mans self, they tan  
have *sought out*, so saith *Salomon*, so I  
must we say. Though man would and  
shift it from himself, and divide it or  
betwixt

*Extent and cause of this change.*

31

betwixt God and Satan. But 'tis found upon him, and there we must leave it.

But how could this be (will some say) how could man so accomplish it, admit of sin? *Object.*

*Sol.* The Text tells us, he sought out many inventions: and we must consider, *Sol.*

First, that man was made out of *Nothing*, and therefore apt enough to return into his first principles, and more prone to *privations*, such as sin is, then to *positive* goods, when he is left to himself. *I.*

Secondly, he is a *compounded* creature, and therefore in and of himself *mutable*. *2.*

Thirdly, he is a *finite* creature, and borrows all from without, and of himself is subject to *deficiencies*, and so may sin. *3.*

Fourthly, he is a creature so *bounded* that he cannot see and do, and consider all things at once, and so may fall into *diversions* and *excogitations*. *4.*

I, and Fifthly, he is a *free* creature, and therefore may *act* or *suspend*, use or not use, his abilities at pleasure. *5.*

SEC. II. But, it were better happily, leaving these disputes, to look up to God, and admire with *Austin*, that thing should be *against* his will, and yet not altogether *besides* it; and to bethink our selves how we may *rise*, rather then how we did *fall*. It sufficeth for the present, that we clear God as much as Papists or any others: at least we desire to do it; and if they can teach us how to speak better, and more for the vindication of Gods holinesse, we shall thank them, meanwhile we mean as well as they, and speak as much for the vindication of Gods holinesse as any *Bellarmino*, or *Arminius* of them all; we say, that God is no *morall* cause of sin, and *Physical* cause he cannot be: sin having only a cause *deficient*, but none *efficient*; we do not say that any precedent decree doth force the will or compell the man. Nor on the other side, do we say that the whole work of sin is only from man, nothing of it from Satan (as he reports, who usually is more modest) but this we do, we set the saddle on the right horse, and say as *Salomon* guides us, Man hath sought out many inventions.

*Estius lib.*  
2. *distinct.*  
21. *Seet.*  
11. & *distinct.* 3.

Do

aving Do you understand what I have said, SEC. II.

God or shall I speak it yet more plainly?

thing we yeeld a *concurrence* of many agents  
 et no in mans change, but with a wide dif-  
 think ference, as to the manner of their  
 at the working.

iceth First, for God; we must not con-  
 God ceive him to be only a *spectator*, in  
 : at his high work of providence, we must  
 they acknowledge his *disposing* hand, his  
 , and ordering hand, his *decreeing* hand, in  
 Gods leaving man to his own choice: but  
 mean ill without the least shadow of sin.

and Secondly, for Satan; we must not  
 on of excuse him whom God curseth, he  
 e, or was certainly a *morall* cause of mans  
 that sin, and did his utmost to perswade.

and Thirdly, for Mans self; we must  
 ha speak *Salomons* language, who lays  
 none not the fault upon the devill, as no  
 pre reason he should: for a morall cause  
 l or hath no influence, at least no inforcing  
 ther power upon the subject. Much lesse  
 work doth he lay it upon God, who always  
 of it seriously dissuades *from* sin, Physi-  
 ual- cally infuseth no ill, nor withholds  
 do, requisite strength. 'Tis true, flesh and  
 rse, blood will cavill and find this ba-  
 stand- ward sinne many fathers: but man  
 ns. is father and mother both, himself:

Do

**SEC. II.** so the Word speaks it, and *Adam* with all his skill could not shift it off from himself, though never so willing I say in this case, as one said in another ; In one and the same thing many causes may concur, but not to the same end, nor in the same thing.

*August.  
Ep. 48.*

*Use I.*  
Ever observe this distinction of a good and bad estate.

Now this makes first for our information. God, you see here, teacheth us a double estate; learn we both God sets a bound and distinction thus farre goes his work ; here begins ours : Now we must keep asunder what he so distinctly severed, the rather because a confusion here is in itself most hurtfull, and by many most industriously endeavoured : Oh how do wits sweat to trouble these waters to this end, that we should not see our own faces, nor discern which is which. Hence those uncouth conclusions in both estates. In the first *There is no such thing as Original Righteousnes*, no such Image of God as we fancy, say the Socinians ; Next *there is such a thing*, say Papists, but *was not natural* ; it was to man but a cloathes and trappings to the body as if man should not have been born

within this spirituall armour, as some spake **Sec. I I.**  
 of Giants for other armour; but come  
 into the world as naked of Grace, as a  
 horse doth of a Saddle, &c. till God  
 from without do furnish him. And  
 in the second estate, how infinitely do  
 men fumble? First, *Originall sin that's,*  
*to many, a very dream;* There is no  
 such thing: Secondly, yes, say o-  
 thers, *there is such a thing, but it is*  
*onely imputed:* Nay, saith a third, *it's*  
*more then imputed,* but yet without the  
*ascesse* of any positive malignity, 'tis a  
*meer* privation. Fourthly, that pri-  
 vation is rather *penall* then *sinfull*.  
 Fifthly, if *sinfull*, yet *not in all*. Sixth-  
 ly, if in all, yet is it *the least sin*, de-  
 serving privation of joy and blisse  
 onely. Seventhly, *in Saints it is gone,*  
 and so gone that we need not repent of  
 it, nay, *we ought not.* In short, set  
 aside some outward priveleges and ac-  
 coutrements, *man is where he was,*  
 changed onely in externals. Now  
 what stronger proof of our declensi-  
 on? what a miserable thing is man  
 become! who rather then he will be  
 beholding to God for his first setting  
 up, or to Christ for his supplied re-  
 paires and recruits; rather then he  
 will.

## SEC. II.

*Feuwardent.*

will acknowledge himself such a fool, such a beast to part with so faire an estate, cares not what he saith, or reports, as to Gods work or his own in either estate. Oh madness! were it not fit for us to say with *Salomon* God made man upright, but *man* hath undone himself? Surely this were fit, but then thinks proud flesh, what will become of free will? what of merit? what of fulfilling the Law? what of all fleshly boasting and excellency? were this granted, then must God be justified; then must man be abased. But rather then God shall goe away with all the credit, and man with all the shame, he will mingle heaven and earth, light and darknesse, and come to this, either hee was *never* good, and that reflects upon God; or else is good still, and then mought Christ have *saved* a labour; at least, *much* of his blood, if the Frier be right, who saith, that one scar of Christ could have redeemed all. Good my brethren, admit of light, of truths so fundamentall; know a *change*, acknowledge what it is, whence it is: It is from light to darknesse, from life to death, from wisdom to folly, from

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fool heaven to hell, from God to Satan. It SEC. II.  
 re an is an *universall apostasie*, and it is from  
 r re your selves, you were *Adam*, as the  
 wn in Text here tels you, legally, natural-  
 ere it ly considered, you can blame none  
 mon but your selves, & none could change  
 hath you, til your wils or minds did change.  
 e fit If as yet, you know not these things  
 t will sufficiently, suffer the word of in-  
 erit struction. submit to Catechising,  
 at o conferre with your teachers, peruse  
 ncy the principles of your faith and reli-  
 d be gion, or, if already you doe know  
 ased these things, freely acknowledge  
 away them, justifie wisdom and truth to  
 th al the face of errour, and to the teeth  
 n and of pride.

In the second place, let us set upon Use. 2.  
 that hard ( but seasonable ) work of B: hum-  
 r else humiliation. The poyson of *Adams* bled migh-  
 Christ first pride, nay of Satans, sticks yet in tily for  
 ch o our soules; and the truth is, had this tall in-  
 who man the devils capacities, he would to sin.  
 could be as proud as the devill himself; and  
 y bre the least cause, and the more sin there  
 hs so is, the more proud still. Sin is a lea-  
 now ven that heaves and swels him, and  
 It is when hee is *most sinfull*, then *least*  
 fe to *humble*. And as it puts out his eyes,  
 from and hurts his understanding: so it  
 hea cor-

SEC. II. corrupts his will. Of all things in this world, sinfull man loves not to come down; hee would still be in credit with himself, however the world goes. This being our nature, we must set more resolutely against it; and know that no one work better becomes our condition then the work of humiliation; and therefore we must break through all impediments, and see what reason we have to pull down our selves.

Four great  
causes for  
deep hu-  
miliation.

1. First, we, (onely under painfull evils) we ought to stoop; but sin is *The evill*, even the evill of all evils; that which doth hurt every creature, and would, if it could, the Creator. Now this sin is found upon us, and should shame us as the thief, when taken in the manner.

2. Secondly, these sins are *many* and *mighty*, we have done as wickedly as we could, *Jer. 3.* had we had more room for more sin, we would have bid it welcome; mean while we are as full as we can hold, there's not one spare room, *Rom. 3.*

3. Thirdly, had we *but once* offended, one treason were unsufferable; *one sin* would make a breach into all order,

der, beauty, peace, reason, religion ; SEC. II.  
and the whole creation. One sinne  
had let in a legion of devils, a de-  
luge of all miseries: But now we have  
*exceeded all bounds* and dimensions;  
there's neither number nor measure  
of our wickednesse.

Fourthly, *all this springs from our  
selves*; we spin all our poyson out of  
our own bowels, *Es. 59. 4.* We may  
pretend occasions, inticements, en-  
forcements: but when all's done, all  
these excuses will prove but so many  
accusations and aggravations: and  
therefore let us look homeward, and  
strike the right veine, begin where  
our sin began, at and in our selves, at  
the heart, at the spirit.

4.

This must bee our course in all our More  
actings and failings; chiefly for the cause to be  
*first sin*; till a man comes to that, he humbled  
is never truly humbled. Other sins for the first  
are more private, partiall, and seem sin, then  
more pardonable, as issuing out of all that  
weaknesse, or ignorance or (at the follow.  
most) of a will surprized and capti-  
vated; Oh but the first sinne which is  
known by the name of *originall sin*,  
was a strange sin whether the *Subject*,  
or *Object*, or *Ingredients*, or *Conse-*  
*quents* be considered. First,

SEC. II.

Why?

1. *mankind*, never did all Subjects so conspire in a rebellion; secondly, of *all* the man, nothing is exempt.

2. Secondly, for the *Object*, it is the breach of the *whole Law*, whether ingraven or imposed, and of the *whole Covenant*, as *Hosea* expresseth it.

3. Thirdly, for the *Ingredients*, it's every sin *virtually*, and the death of every grace *manifestly*.

4. Fourthly, for the *Consequences*; it forfeits all goodnesse, life, creation; and is an in-let to all misery and confusion. We have read of some who in their vast luxuriousnesse have cast away whole Lordships. Kingdomes at one throw, have drunk up thousands at one draught: but these were toys to *Adams* fact. His bloudinesse was horrid, who wish'd all *Rome* one head; that so hee might dispatch it at one blow; But *Adam* passeth; who at one time and blow, beheaded all mankind, and slew at once all the soules and bodies that ever did, or ever shall descend of him.

Cleopatra.

Nero.

*Object.* *Object.* But you'll say, What's this to us?

*Sol.* *Sol.* Wee are *Adam*. The sin in speech,

in of speech, is if a man may so speak, spe- SEC. II.  
con- cificall. And 'tis but an idle question  
f all amongst some wanton School-men,  
s the who sinned most, *Adam* or *Eve*; and  
r in whether if *Eve* onely had sinned, we  
phole had been guilty and obnoxious. *The*  
it's whole kind, (saich good *Austin*) is ob-  
b of noxious, and in this account *Adam* is  
; it *Eve*, and *Eve* is *Adam*, and every  
and man is both. I mean it thus: That  
fusi- they must not here be personally con-  
o in sidered, but as parts and representa-  
t a tives of mankind. God contracted  
s at with mankind, and mankind with  
nds God. Mankind made; mankind brake  
yes the Covenant. There's no preceden-  
was cy of sexes and persons in it, only in  
ad, the manner and order of conveyance  
one there is some. And so we fall upon  
one the second thing in this sin, viz. *Ha-* Habitua!l  
an- *bitua!l corruption*, which follows up- corrupti-  
les on this unhappy act, and this is a on, the se-  
ver Gulf fadomlesse, the dimensions cond part  
his whereof none can take but God, who of the first  
in is the just measure of himself, and of sin.  
hy, all things else. Men can take the al-  
titude and latitude of vastest bodies;  
but the way of this sin, is like the  
Eagles in the aire, the ships in the  
Sea, its height is above all heights;  
its

SE C. II. its depth, breadth, and length beyond all our comprehension. *You shall be like God*, saith Satan; there is the snare, there is the design. *Like him* not in nature, but in state and condition; *Absolute, Independent*: his will a law, his judgement a rule: and this poyson is in him still; every man hath a heart of a God in him, and in his own God, whilst he is in this state, and at this passe he is, whilst he is but naturall. But this was but a Gull. What is the event? man is like not God but Satan, he is all flesh, all brutish, nay, *devilish*, saith the Apostle, he is a *devill* in and to himself; a devill to his brother, with that villain in *Bodin*, he would kill both soul and body, and send all the world to hell. He is a devill towards God, and hates him infinitely. The difference between the devill and him, lies only in *degrees* and *capacities*; else there is nothing in us, in a morall sense, but what the devill likes, nothing in the devill but what we do or would like, if God did not bound us, and tye us up. Men have laboured, and that to good purpose, to set forth the particulars of this sin, but shall I tell you?

man

man is so bred in it, and maimed by it, **SEC. II.**  
 that he cannot well tell what to make  
 of it, where it ends, what a man would  
 be, or what he would think, say, or  
 do, or wish, if he were left to himself :  
 we finde enough for our humbling  
 upon record, I, and in the *best Saints*.  
 A man would have been *bound* for  
*Dauids good behaviour*, but *Jeremiah*  
 hath told us, that *The heart of man*  
 is *desperately wicked*. It is not indeed  
 beyond *uncreated* mercy, and infinite  
 power and wisdom: but it is beyond  
 all things else. Truths and virtues  
 have their limits, may be defined,  
 discerned, confined; whether an an-  
 gell can say, how farre originall sin  
 may bee extended in particulars, is  
 more then I can tell. This I can tell,  
 that we have cause to be humbled for  
 this sin whilest we breath.

*Quest.* But wherein stands this *Quest.*  
 work of humiliation?

*Sol.* I will tell you in few. First, *Sol.*  
 in *Conviction*. Labour to be con-  
 vinced, both by Law, and Gospell, of  
 these things.

First, that thy sin and corruption is *r.*  
*unspeakable*, (as elsewhere  
 I have shewed more largely)  
 against

*Humiliation wherein it standeth.*

against all right and reason, all light and instruction; whereby at once thou hast made an hand of all grace, and hast given life to all sinne.

2. Secondly, that this was *Thine own* sin, as hereafter I must speak. *Thou* must own it, and acknowledge an hand in all sin, as to the seeds of them; and in all miseries, as to the desert of them.

2. Secondly, to Conviction adde *ταλαιπωρήσατε.* *Contrition*: be ashamed of thy self, tremble, blush, mourn, and as *James* phraseth it, *be miserable*. We grieve, and afflict our selves for *other mens* unkindnesses, and unreasonable behaviours: bleed under *thine own* sins and follies, and understand that none have done thee so much wrong, prejudice and disgrace, as thou hast done thy self, whil'st thou hast thus ungraciously risen against thy God.

3. Thirdly, to Contrition adde *Confession*. Clear God, clear his Law, clear all the Jury, that hath been empannelled against thee. Yea, clear both men and devils in comparison of thy self. Say, I am *The devill* to my self, mine

*How we may undo this bad bargain.*

45

mine is the sin, and the shame.

SEC. II.

4.

Fourthly, to all the rest adde *Sub-  
mission*. Accept of the chastisement  
of God, *Lev. 26*. Yeeld to his re-  
bukes outwardly, to the lashes of  
conscience inwardly: tell conscience  
that he doth but his office; sit down  
by its checks, by the reproaches of  
enemies, by the reproofes of friends,  
and preachers, by all thy losses and  
crosses. Say, All is just, all is little. If  
the Lord throw me into hell it's just,  
if he spare me 'tis grace: *I will beare  
the wrath of the Lord, because I have  
sinned against him, Mic. 7. 9.*

Since we have made a foolish bar- *Use 3.*  
gain, and changed for the worse, what *How we*  
shall we do next? is there no way to *may undo*  
undo this bargain? That's the first *this bad*  
question usually in such cases: and *bargain.*  
blessed be our God we may as yet go  
back.

*Object.* Oh! That I doubt is too *Object.*  
good to be true. I had rather then  
all the world it were to do again.

*Sol.* That indeed is impossible, it *Sol.*  
is too late to call back yesterday:  
but not too late to improve our los-  
ses, and to salve all.

*Quest.* Why, what must I do? *Quest.*

*Sol.*

SEC. II. Sol. I. Make thy sensible *whenever* we

Sol. I. thou art fallen, and fare as the man paid  
doth, who hath undone himself, and law  
beggard his by foolish bargaines : he whi  
lookes upon his wife, and then sighs, with  
lookes upon his boy and shakes his ly f  
head, looks upon his Girle, the water dive  
stands in his eyes ; in short he is ready tha  
to tear himself for his former folly. C  
Do thou the same, do as the wife S  
doth, who hath wilfully cast away her in f  
self, and lost her friends for an un- espe  
thrif, that useth her like a beast, she mal  
could bite off her very fingers if that fore  
would untie the knot : mean while, lost  
she repents with all the veines in her wit  
heart, so do thou. Thou hast undone cov  
thy self, thy wife, thy childe : matche Chr  
thy self to a devill, without thy ther  
thers consent, who wil use thee worse righ  
then a drudge, then a dogge : mourn T  
for this. Ch

2. Secondly, make to thy father as Sain  
the childe doth when he knowes not fenc  
what to do. Truth it is, thou hast the  
*unchilded* thy self, but thou hast not and  
*unfathered* him, he hath the Bowels mea  
of a father still, and may help thee, disse  
with honour enough. con

Our children may do an act, which we

we neither can or may reverse or re- SEC. II.

pair, not so Gods children: he may lawfully dissolve our covenants, which we have no authority to make without his consent: he may lawfully *forbid the banes*, and sue out our divorce betwixt us and Satan, annull that contract.

*Object.* But will he?

*Sol.* I tell thee a father will do much in such a case, for a penitent childe, especially when he finds fraud and malice both in the cheater. Therefore cry with *David*, *Lord seek thy lost sheep*; Lord dissolve my Covenants with death: mind him of a former covenant and precontract, as the Church doth; *Lord, we are thine, other Lords have no portion in, us no right over us.*

Thirdly, and above all, Fly to Christ, and so to God through him. Saints and Angels are but of the Presence chamber. The *great Favourite*, the Kings Son, who hath his heart and ear, he must speak for thee; I mean, Christ, whose errand it was to *dissolve the works of Satan*, and all contracts with him, to bring in a *New Covenant*, to *save what was lost*. It is his

SEC. II. his place and office, he is the *Goel*, the next kinsman, he is the *second Adam*, and came purposely to reduce us to our primitive Image, state and liberties: and he can do it, *Rom. 5.* there is *more grace* and life in *him*, then there can be *losse* and sin in *Adam*: Hold that firmly: nay, hold three things, which I will speak in as few words, and so end this point.

Rom. 5.  
20.

1. First, that *none other can help thee*. None else can make that strait which is crooked, can speak or work life, but this quickning Spirit.
2. Secondly, *He can help thee*; he is able to save to the uttermost those that come to him.
3. Thirdly, *He will help thee*: he never yet put back any that came in truth to him; he will never undergo, that reproach in *Israel*. *This is the man whose shooe was pluckt off*: he will never lose such an opportunity of evidencing his grace and powre: for here is a work fit *onely* for a God; namely, to make the world to go backward; to undo that which was so long since done; to enforce Satan to throw in thy bonds; to translate thee from a state of death and bondage, to a state of

*and will help the afflicted spirit.*

49

of life and advantage : rest upon him, S E C. III.  
who was made for this work, and  
will settle thee, (if thou wilt beleeve  
him, and be ruled by him) in a bet-  
ter state and tenure, then ever  
thou hadst in *Adam*; or couldst have,  
if an Angel were thy Father, or bound  
for thee. Christ alone is all-sufficient;  
there is not a second *Adam* besides  
him, neither needs there : If he *the*  
*Son make thee free, thou art free in-* John 8:  
*deed*; If he the Son become thy sure- <sup>36.</sup>  
ty. The first *Adam*, was not more  
able to destroy thee, then he is to re-  
store and secure. There stay thy  
self. And there's an end of this  
point.

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### S E C T I O N. III.

Mans sin was caused by himself.

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E C C L E S. 7. ult.

[*But THEY have sought out, &c.*]

**Y**OU hear how strangely man is  
altered. We proceed to the cause  
of this his change. Who is in fault ?  
not God ; he made man *upright* : But  
D man

SEC. III. man himself. *They* have sought out, &c. The point is open.

Doct. 3. That *mans sin is from mans self.*  
 Mans sin is from mans self.

Man is the cause of his own naughtiness; the Author of his own sin and undoing, although not of every particular in it. *Salomon* is positive, and makes a just distribution: Mans sin is either from *God*, or from *himself*; not from the former, *God*: Therefore from the latter, *himself*; nay, *himself* is a free cause of his own change: it is an act of his own choyce. Whose? *Mans*, and that at large: not this, or that man, but *man*, all men sought out sin, all sin, all inventions and wayes of sinning. Summe up all, and the result will be, that all the sins of man issue from mans self. This will appear, if you consider him in his three-fold estate.

Cleared by his three-fold estate.

I.

First, look upon him at *First*. *God* put no *ill principle* into him; no creature had any *compulsive power* over him; he had a *true* (though not Independent) *Soveraignty* over his own actions. He mought have stood, but he chose otherwise. No man can speak it more plainly then *Salomon* doth; which shall save us the labour of

*Mans sin was caused by himself.*

51

of further proof, though further testimony of God, and conscience might be added, attesting this truth. **SEC. III.**

Secondly, look upon man in *his sinfull estate*. And so sin flowes from him as naturally as waters from a fountain, *Jer. 6. 7.* as sparkles from a furnace, *Job 5. 7.*

2.

V. Prov.

19. 3.

Gen. 8.

Jude 13.

Jer. 7.

Job 5. 7.

*From within, out of the heart of men* proceed evill thoughts, *Mark 7. 21.* And these evill thoughts bedded there, beget adulteries, fornication, murders, &c. what not? he is a sink, a very Sepulchre, an open Sepulchre, and what can you expect thence but stench? *Rom. 3. 13.*

Rom. 3. 13

Thirdly, in *his repaired estate*; Man hath still a *body of sin*, *Rom. 7.* consisting of many rotten members, *Col. 3.* From within he sends forth evill, so saith *James* more then once, *Jam. 1. 14. cap. 4. 1.* So that as sin is *In him*, so still, you see, sin is resolved *Into him*; it issues from principles of his own; from his own darkned mind, defiled conscience, poysoned heart, and erroneous imagination.

3.

Rom. 7.

24.

Col. 3. 5.

Jam. 1. 14.

and 4. 1.

And as Divinity doth find him guilty, and a *Felo de se*; so doth Reason too. For every free Agent is Lord

**SEC. III.** *of his own actions*, and did he not work freely, he were not a voluntary workman. As things be in nature, so in operation. Did not man work freely, there were no place for *choyce* and option. *Naturall* agents are determined to *One*, as a stone descends onely: But *Voluntary*, such as man is, have a freedome of *choyce*.

**Reas. 2.** Were not man master of his own actions he were not *capable of a law*, 'Tis absurd to lay lawes upon things which *work by instinct*; To restrain or command by law fire to heat, or not, is absurd. Nay, more; He would be *uncapable of good or bad*; as a stone is; and consequently *uncapable of reward or punishment*; nay, uncapable of *Christ*, and an Holy Ghost; which dwels not in stocks. In short; Deny this, and you must deny man to be *capable of law*, of *deliberation*, of *sin*, of *punishment*. A thousand such absurdities would follow, if man should not be the actor of morall things, yet objections are raised against all that is said.

**Object.** First against *Salomons* distribution.

**I.** *Datur tertium*, videlicet, the Devill.

**Sol.** Though the devill be aphyical & working

working agent in his own *sphear*: yet to **SEC. III.**  
*man* he can be no immediate physicall  
 agent, but onely morall: He works  
 not immediately upon the *under-*  
*standing*, nor so as God doth; but  
 upon the *passions* of the body, and  
 images of the phantasie: All that  
 he can do is, to *perswade*, incite, sug-  
 gest, He cannot, without man, have  
 any *Reall influence*, unlesse man con-  
 cur, not onely *passively* but *actively*  
 too. True, he can bring poyson, as a  
 thief stollen goods, and leave it with  
 you, if you will receive it: he can-  
 not *force* you to take it: for none  
 hath any Sovereignty over man but  
 God and himself. The devill may  
 co-work immediately and physically  
 by the mediations of our passions  
 and distempers: but not so, as to  
 excuse, or exempt us. Therefore  
*Salomons* distribution is sufficient.

It is further objected against the threefold estate of man. Against the first thus.

Objections raised from mans first estate.

1. It is inconceivable how man should sin of *himself*; Either God left him so, as that he was *necessitated* to the fall; and then *God is involved*; *man cleared*: Or else which way should

SEC. III. *fin come in ? The devill could not compell him, you say ; neither had he any evill matter in himself : he could not desire his own unhappinesse, and undoing, nor his own error &c.*

*Sol.*

1.

God did not so leave him but that it was *possible* for him to stand : God gave him power and intrusted him with it, but God was not *bound* to *act* that power for him ; That privilege we have now in the second *Adam* ; where God works both the will and deed.

2.

Secondly, Satan though he could not *compell*, yet might he *further* mans sin and guilt by representing objects.

3.

Thirdly, for himself, though he had *nothing actually* ill in him, yet was he *mutable*, finite : and therefore must view things successively : he mought suspend his actions, as we said before. The first sinne imaginable is *Independence* upon God and *cessation* from goodnesse ; which was then in his power.

*Object.*

*Object.* But the Serpent *beguiled* them so, that our first parents sinned ignorantly.

*Sol.* He *beguiled* their expectations  
more

more then their judgement: there was error in their being beguiled, as in every sin: but that error was a consequent or adjunct, not the cause of the sin; *Aliud est peccare ignoranter; & ex ignorantia.* But the silencing answer must be, That Adam then saw his guilt, better then we can now. And the last day will clear it Rom. 2. Till then we must say as Salomon here, and stop the mouth of iniquity with this; God made man upright, but they have &c.

SEC. III.

Rom. 2. 5.

For the second estate it is objected. Man is not now to be charged with sin, for first, he is held to do Satans will, 2 Tim. 2.

Object. 2.

Frommans second estate.

2 Tim. 2.

Sol. True, but willingly: he sings in that cage.

26.

Sol.

Object. That dyscrasie now in him is penall, and he is passive in it.

Object.

Sol. Not so onely, it is not meerly penall, but vitious and voluntary: and he is active: sin is his food, his sleep, his life, as Salomon speaks.

Pro. 15. v. 14. & 4. 16.

Object. He cannot but sin, Rom. 8. 7. and Peter speaks of such, who cannot but sin, 2 Pet. 2. 14.

Object.

Rom. 8. 7. 2 Pet. 2. 14

Sol. This necessity comes not from

Sol.

SEC. III. any outward cause, but from an inward principle : 'tis voluntary, 'tis not imposed, but contracted.

*Object. 3.* Against the third estate it is objected; That a *sanctified man cannot sin*, 1 John 3. 9. *He that is born of God sinneth not.*

*Sol.* *Sol.* That is not simply said : for the same Apostle assures us, *cap. 1. 1 Joh. 1. 8. v. 8. If we say we have no sin, we deceive our selves, &c.* There is both *actuall* and *habituall* sin in all men : but the words are to be restrained to *matter* and *manner* of sinning ; he cannot sin *some* sins : To death, in that degree. And he cannot sin with the *whole* man. There is a seed and a principle in him that resists, he cannot sin, that is, live in a *trade* of sin, as one enslaved to it.

*Object.* *Object.* But *Paul* saith *Rom. 7. not Rom. 7. 20. I, but sin &c.*

*Sol.* *Sol.* *Paul* speaks *Not de principio*  
1. *Quod* but *Quo* : not of the *Person* but *Principle*.

2. Secondly, it is not he, because the sin doth not *Redundare in personam*, in gage that, God not imputing it : else he denyes not sin to be in him, and sin to flow from that body of sin

Charge thy sin on thy self, not on others. 57

sin in him; onely it is not *his* in re- SEC. III.  
gard of *his* affection, and Gods inter-  
pretation. The point then stands  
good; Man is the Author of his  
own sin.

Be informed, that is, get a judge- Use I.  
ment rightly sanctified, and infor- Charge thy  
med touching this truth; man un- self with  
sanctified, is all self: sin admits of sin, not o-  
thers.  
no search or reflexion: the proper  
effect of it, is either senselesness, hy-  
pocrisie, or impudency: The sinner  
yeelds not the *fact*, till found upon  
him, yea even then he will not yeeld  
himself (with *Saul*) to be in fault, 1 Sam. 13.  
he looks to earth, to hell, to heaven,  
and will charge *all* sooner then  
himself.

First, for *Earth*; that is nearest I.  
hand. Chide men for defects, it is  
long of wife, minister, the word is  
hard, &c. Charge them with actuall  
sin, it is long of others, they would  
anger a Saint, make stones fall out,  
flesh and blood cannot beare it;  
as times and men be, none can do o-  
therwise. Thus sin pleads: but  
what saith truth? Prov. 25. 26. Prov. 25. 26.  
The righteous before the wicked is a  
troubled spring: Though he be a  
D 5 spring.

58 Charge thy sin on thy self, not on others.

SEC. III. spring, yet when troubled, it is from  
Jam 4.1. his own mud: *Whence are brambles,*  
saith James, *but from your own lusts?*

1 Sam. 24. Surely wickednesse proceeds from the  
13: wicked: The Saints of old lived in  
as bad times, and had as bad neigh-  
bours; yet never brake out into our  
passions: Christ, Paul, others were  
as badly entertained; yet never swore,  
raged, &c.

Again, for naturall corruption.  
How do men shift it off? *It is long*  
*of Adam. What can they help it?*  
Thus hypocrisie speaks: but what is  
the truth? *Adam is every man:* the  
whole species mankind was in that  
pair; and their act specificall: so  
Salomon here: *They sought &c.* How  
can this be? *naturally* they and we  
are one; *legally* we had one cove-  
nant, in the propagation there is a  
priority, in the contraction of cor-  
ruption none. So then: other men  
must not own our faults: they may  
tempt, help forward sin: but till we  
concur, we are but *objects*, not *sub-*  
*jects*.

3. So say for Satan: As he is the  
great Accuser, so most accused.

Object. *The devill owed me a shame, and*  
now

*Charge thy sin on thy self, not on others.*

59

now he hath paied me.

SEC. III.

Sol.

*Ans.* It is a sin to belye the devill; indeed he is stark naught in himself, and towards all: but his sin, temptations, suggestions, cannot hurt thee *without thy self*. Unless thou *Joh. 14.* be tinder, he cannot strike fire in thee: thy sin is not the lesse for his: therefore *David* though moved by Satan to number the people, takes it upon himself. Rebellion is thy witchcraft; in witchcraft there is a confederacy; in this contract, the witch is not excused in consenting; though Satan be subtle, and malicious in propounding: so here, the truth is, if there were neither man on earth, nor devill in hell, thou wouldst be poysonfull and naught now: Therefore know thy self, Satan may hurt *himself* by tempting, *thee* he cannot, *without thee*.

30.

And if the devill must not own our faults, must God? here mans sin is truly devilish, when it flies upon God. *I am as God made me*, & I do my kind, it is my nature, I am ordained to it &c. O blasphemy! can any evil come out of heaven? darknesse from the Sunne? death from life?

60 *Blasphemy, to charge sin upon God.*

SEC. III. life? God is neither morall, nor phys-  
ficall, cause of the evill of sin: Not  
the former: he perswades, com-  
mands, allows none: but contrarily  
disswades, forbids, disclaims it. Not  
the latter, he infuseth none: things  
work as they be: a good tree cannot  
bring forth bad fruit.

*Object.* *Object.* Blasphemy objects. God  
is a *physicall cause of sin*, as appears  
by his acts of *Counsell*: of *Creation*:  
and *Providence*.

1. First, for acts of Counsell. God  
*decrees* all, and that's *infallibly*.

*Sol.* *Sol.* What then? first, decrees do  
not *necessitate*: they have no vio-  
lent operation; there is a decree up-  
on things contingent, and most there.

1 King. 12.  
25, 24.

2. Secondly, *Infallibility* and *Com-  
pulsion* are two things: There is an in-  
fallible decree passeth upon all we do:  
yet we do a thousand things freely.

3. Thirdly, decrees do not *over-bear*  
or *exclude* the will: but conclude it:  
If we see it not, let us say, I am blind,  
not God is bad.

*Object.* *Ob.* Yea, but I am as God made me.

*Sol.* *Answ.* No saith our text, *God made  
man upright, &c.*

*Object.* *Object.* But he could have preven-  
ted sin. *Answ.*

*Blasphemy, to charge sin upon God.*

61

*Answ.* But he was *not bound to it.* SEC. III.  
Was it *sutable* to our natures? *A Sol.*

Prince can bind subjects hand and foot, and keep them from rising. Are these fit cords for *reasonable* creatures? the Question is not, whether God could have made man better, but whether he did make him bad: *Salomon* answereth, no.

*Ob.* Yea, but God *presents objects,* *Object.*  
and *occasions* of sin; yea he *hardens*  
the heart, and *blindes* the mind, gives *Exo. 9. 14.*  
up to lusts; and in *our doctrine,* *smites*  
*sin with sin.*

*Answ.* True, and in *Pauls doctrine.* *Sol.*  
too: we fear not to say, what God reports of himself. But how doth God all this? not by *putting in badnesse*, but by *withholding goodnesse* *Subtrahendo, disponendo, atque evocando.*  
undue, by leaving man to himself, who would be left. Darknesse follows upon the Sunnes absence; but 'tis from Sublunaries, not the Sunne: God is so far from bearing all mans blame, that he hath no finger in it; Indeed *omne malum est in bono*; there is a mixture; and what good is, is Gods: what bad, ours. And what ever malice may say touching our Atheisme, making God worse then the

SEC. III. the Devill ; I know that we mean as well in this as any, and speak as modestly, as any that quarrell us, touching this point. God then is no *physicall* cause of sin: he must therefore be either a *morall* cause or none: but that he is not.

*Object.* *Ob.* He commanded the prophet, *1 King. 20.* to be smitten: *Abraham* to sacrifice *Gen. 22.* *Isaac.*

*Sol.* Hence it appears that God cannot sin because the *formale* of sin ceaseth upon his command: The prophet owed him his blood; *Isaac* his life: if he call for what he gave, it is no injustice, in *Arminius* his School.

*Object.* *Ob.* But these things were against the law of nature.

*Sol.* Particular nature must yeeld to universall. It is not against nature to cut off an hand, when the *whole* requireth it.

1. Secondly, *God is above all law*: therefore it is no fault in him to command.

3. Thirdly, Gods will, and supreme prerogative is *above our nature*, and the lesse law must yeeld to the greater. Suppose a Justice sends a warrant

rant for me, and at the same instant SEC.III.  
the King sends a Pursevant : It is no  
disobedience to the inferiour magi-  
strate, to prefer the superiour, &c.  
Let God then be justified, and every  
man a lyar. 'Tis an horrible sin to  
father bastards upon the innocent :  
'tis the highest blasphemy to charge  
God with the least sin : and there-  
fore find out the right father.

Next when we are once humbled for Use 2.  
what is past, let us now look forward,  
and see what is to be done ; Surely if  
men will have sin prevented, and all  
well, they must *begin* where the dis-  
order began, at *Themselves* : study  
themselves, and all is learned ; keep  
themselves, and all is kept ; conquer  
themselves, and all is won ; blame  
themselves, and all is right. This con-  
cerns men in both estates : but till  
God convince men of sin, there is no  
dealing with unregenerate men : all  
that we can say to them, is this.

First, that they will awake, suffer  
themselves to be startled by the Law  
and Gospell, out of their dreames ;  
and to have its perfect work upon  
them. Till when, they will not fall  
out with themselves, or own their  
own lusts.

Secondly,

I.  
Instructi-  
on to un-  
regenerate.

SEC. II. Secondly, that they will stand up

2. from the dead, save themselves from a dead Generation; beginning with themselves, as he said, Lord deliver me from that wicked man; my self.

3. Thirdly, that they will suffer themselves to be brought bed and all, to Christ, to the pool of *Bethesda*, till God shall enliven the means, and heale the spring, and so give life: this is all I can stay to speak to these.

Instruction  
to the  
Saints.

But for others, we have more to say. Are things amiss with thee? *Physitian heale thy self*, and see thou be a true Physitian to thy self. Begin, where he doth. The Physitian runs to the cause of sicknesse. First, is it from an *Inward* cause? or *Outward*: in the *non-naturalia*? aire? dyet? &c. Next, if *Inward*, is it *Universall*? or *Locall*? Again: is it from the head, or liver, or whence? is it a *plethora*? or quite contrary, an *Atrophia*? And when he hath found the grounds, then he works. First, Purgeth, and there begins with Catholicks, before Topicals; then applies to the most affected parts; after strengthens nature &c. so here. Sick we be: what is the cause? Outward? as place, times

times, men, Satan? these indeed may **SEC. III.**  
forward the disease : but the core  
and root is within : *from within*, saith **Mar. 7. 21.**  
Christ, *Mar. 7. 21.* True, Satan in-  
jects? Nay, saith Christ, from within;  
from mans heart and spirit, *proceed e-  
vil thoughts &c.* So then: have we any  
bad thoughts? have we unclean lusts?  
have we any rising revengefull, any  
injurious, any malicious crafty pro-  
jects? any envious, proud, foolish,  
idle, unsettled, nay, hellish, blasphe-  
mous thoughts? These, *all these*  
come; from whom? not from *one man*,  
but *men*. So then, there being such a  
*plethora*, and redundancy, and su-  
perfluity of naughtinesse in the heart,  
here we must begin; purge the heart;  
wash the heart; the whole soul, (for  
poyson is in every part) with Catho-  
lick medicines; go to the sap, as *Psal.*  
*51.* David observes his *naturall Cor-* **Psal. 51.**  
*ruption* as well as *particular* distem-  
pers of murder, and uncleannesse :  
This first done, then as any one part  
is more weakned, and affected, so ac-  
cordingly applications must be made  
of Topicals. But first, the main frame  
and constitution must be amended  
before we meddle with Symptoma-  
cals;

- SEC. III. cals; this the first. For 'tis not the strength of Outwards that spoyles us, but *our own weaknesse*: therefore the Saints begin here, *Job* indents with *himself*; *Agur* prayes, that vanity, and lies may be removed from *him*, not from the *things*: men bring the vanity to the creatures, *Rom. 8.* and put lies upon them; They tell none. The world hath no power, but from us: the corruption is in our lusts, as the Apostle speaks, *2 Pet. 1. 4.* We make them tempting, and Satan strong; whose strength is from our darknesse. Outward infection, must close with inward corruption, before it can distemper us: Therefore purge well, and that done fortifie grace, as Christ saith, *Hold possession* of your soules by patience, by grace. Thus *David* dealt with himself, and kept in his passions, and kept up his hope. Thus must we strengthen the inward man, *Eph. 3.* Victuall well before a Fight, as the souldier doth: We have also our warfare, and must get our weapons, and armour ready: The world hath strong allurements and stratagems; but they are laid in our lusts: strong
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discouragements, persecutions, and such like; but *their strength* is from *our basnesse*. Why do you fear, (saith our Saviour) Oh ye of *little faith*? The fear is not from the *greatnesse of the danger*, but from the *smalnesse of our faith*. Were faith strengthened, it would overcome the world, and be victorious. Think the same of the Prince of the world, Satan himself. 'Tis true; he is mighty, but mighty *through us*: were we strong in Christ, we were stronger then that strong one. It cannot be denied, but that the skirmish is for the time sharp, nay, sometimes there is a long siege, and we beleaguered: then we must do as souldiers do; repair breaches, and secure all passages, and stand upon our guard, more then at other times. If within there be any combustible matter, away with it, out with it; if any false, or suspected party, out with him; and that done victuall, fortifie, barracado, make our selves as impregnable as we can: for that is most certain, which before was hinted, *viz.* It is *our weaknesse*, not the *enemies strength* and power, that spoyles us. We might prosecute the

Sec. III. the comparifion further, and call upon you to make fure the gates, and outworkes, to keep fentinell : but the main of all is, Take in *Chrift* the *Captain of the Lords Hofts* ; fight with his weapons, fight in his ftrength, fwear fidelity to him, and ingage him in the fight, and victory is ever on his fide. To fpeak all in few ; fee whence all our mifery came ; namely, from our felves. Had we been true, hell it felf could not have feal'd us, and there the cure muft begin : Purge felf, fear felf, guard felf, fortifie felf, gage felf. For the truth is ; we are though not *all*, yet the *worft* tempters and devils to our felves. Ingage we our felves to Chrift, and Chrift to us, and there lies our fafety : unleffe this be done, were we in Paradife with *Adam*, or in heaven with Satan, there were no more fafety to us, then there was to them.

*Ufe 3.* See here the infinite mercy of heaven towards us ; God in Chrift is that husband that will receive a *wilfull wife*, Jer. 3. 1. That fhepherd, who gathers the *straying fheep* ; not onely, when fhe is *driven away*, but *runs away* from him, Ezek. 34. That father,

Gods mercy to be admired.  
Jer. 3. 1.  
Ez. k. 34.  
11. 12.

ther, who when his prodigall runs from him, runs to meet him with a pardon. Loe! we gave up God in the plain field, preferr'd his enemy, gave him more credit then God; we chose sin, death, misery; it was matter of choyce; yea, our seeking; yea, wee could not satisfie our selves with variety of wandrings. And when wee had done God all the dishonour we could, we shewed not the least sorrow: rather flew out more against him, and all his; taking no course to do him right. In short; we could do nothing, we would do nothing, for Gods glory, and our own soules. Now what did God the while for us? he look'd after us, he pityed us, he took our parts against the enemy, he censured all that had any hand in our hurt, whether principall or accessory; and bought us again with dearest blood, and hath now given us a better estate, then ever we had, put us into a better Adam, set over us a better Guardian, given us better promises, better covenant, better security then before. Oh that we had hearts to see the height and depth of this love, the freeness and fulnesse of this gift!

**SEC. III.** gift ! how shall we do to love God enough ? to prize Christ enough ? where be our capacities ? our expressions ? All that you can do is this.

**1.** First, Give your selves to God, such you have nothing better.

**2.** And secondly, Do somewhat for his friends, for Christs members, since you can reach no higher : do not say, when they need thy help, They may thank themselves ; They threw themselves into wants , and could not tell when they were well ; let them for me drink as they have brewed. Oh ! Remember, that *thou* hadst a better answer from God , follow his steps. Labour to humble them, and then shew them that mercy , which thy self hast received. Thou undidst thy self, and wouldst not take thy fathers counsell : yet God pityed thee. Oh : but these will never have done, they will be ever needy, ever craving, 'tis in vain to help, they cannot keep ought. Think the case thine own, prevent them as God hath thee : Give them by the week, lay it out thy self, be thou their purse-bearer, as Christ is thine. As for the rest, who see their folly, and are now willing to work,

work, to submit, to amend; let the same bowels be in thee, which were in Christ, and so clear thine interest in him: And then,

Lastly, here is a word of comfort. *Use 4.*  
 Be it that my own folly, sin, pride, unbelief, hath cast me into straits: yet in that case, God helps *Fooles*, as *David* speaks, *Psal. 107.* and therefore I will to him with *David*, and acknowledge my folly and brutishnesse, and give unto him the glory of his Goodnesse. *Salvation is of him;* *Comfort in the midst of our great folly. Psal. 107.*  
*We have destroyed our selves,* saith *Hosea*; but who saves? God in Christ; *Psal. 3. ult. Hos. 13.9.*  
 Death is ours, life is his: make him our *All*, and answer all with *Him*; mine is shame, and confusion of face, but all righteousness belongs to him; Own thine own, and let God have his own; Thine own is sin and misery, own that: And yet here *own but thine own*; nothing is ours, but what is *from us*, or *accepted by us*; Satan may lay his brats at our doores, but we need not open the doores for them; he may *inject*, and cast in sin: but if *we reject* it, 'tis his, not ours. Consent may make anothers sin mine, dissent may make mine, none of mine. And let

**SEC. III.** let this stay us ; There may be use, I confesse, in some cases of distinguishing betwixt *Inbred* corruption, and *forein* suggestions : but ordinarily it is sufficient to mark *how sin is entertained*, rather then *whence it ariseth*. Thou wilt say happily, that Satan makes a very through-fair of thy heart, and will not be hedged out; but bee thou still repairing the mounds, and call in Christ, to be thy surety ; and he that prevented thee with mercy at the first unsought to, unthought of on thy part, will keep thee to the last, and crown his own graces, in his own time, with victory. Mean while never stick with Christ for any thing, to whom thou owest all, but sin and folly, which thou must call thine own onely.

Conclude with a Caveat for humble walking with God continually. Sith the case is altered with us to our losse, let us bear our selves accordingly : 'tis hard to fall, and to bring down the heart to the estate : a man of noble birth can hardly forget his beginnings, and sit lower, but he must, he must cut his coat according to his cloth, and conform : so must we. It

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is with us as with *Samson* : now (said SEC. III.  
 he) I'll shake my self as in former  
 times : but poor *Samson* is not now *Quantum*  
 the man, his wings are clipt, his hair *mutatus*  
 cut, his strength lost, till God repair *ab illo !*  
 him ; he must be now a captive, a  
 bonds slave. *Oh talk not presumptuously* 1 Sam. 2.3  
 ly, as he said : leave that to others, to  
 dream of their innate principles, of  
 their *semina* and *igniculi virtutis*, of  
 the rectitude of their reason, virginity  
 and freedom of their will, of their  
 native good, of their hearts and  
 meanings, of I know not what power,  
 more then a passive capacity of good:  
 let us know the case is altered with  
 us : not presume as some who will  
 not be old, but think to do now as  
 they could in youth ; but rather, with  
 the Heathens *Samson*, have a fear of *Milo Cro-*  
 our selves and say, *At hi lacerti jam ton-*  
*mortui sunt*, and keep a straighter  
 watch : say, I have not the under-  
 standing that once I had, *Prov. 30.*  
 and therefore must beg eye-salve, and  
 be content with teaching : I have not  
 the memory that I had, and there-  
 fore must be content with line upon  
 line : and my conscience is not as it  
 was, and therefore I must not build  
 E onely

**SEC. III.** onely upon my self : mine eyes be not as they were, I must set a guard ; my strength as it was, I must not hazard my self to temptation. Once ('tis true) I could have gone along with God, done all commanded , beleev'd all propounded , performed duty without wearinesse, resisted temptation , &c. And therefore as an aged weakened body concludes, I must not go as I did, nor fare as I did, nor look upon my self as a young man, but be more sober and watchfull then heretofore ; so here. I know now there dwels no good in me, neither can I do as I could have done : and therefore my rule and wisdom is, First, to humble and abase my self before God, and to bewaile my losses. Secondly, to deny my self, and fear my self in all. Thirdly, to make out for a repair : here is some difference , An old decayed body can have no hope of a recovery here, his hope is in the resurrection, but yet there's hope for us, this hope : First, go to our Father, and desire him to disanull our covenants with death. Secondly, to our Advocate to plead our cause, nay our Surety,

ty, nay our God, who was sent to SEC. IV.  
repair us, to dissolve Satans workes,  
and by him we may be restored in  
bloud, renewed in part now, at pre-  
sent have a surer title and tenure then  
in *Adam*, and hereafter a more glo-  
rious estate then *Adams* was and  
shall finde our unhappy fall to prove  
our highest preferment.

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SECTION IV.

Mans undoing is from his non-  
dependence on God.

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ECCLES. 7. ult.

*But they have sought out many  
inventions.*

**W**E have seen the *cause* of  
mans fall, now more parti-  
cularly, let us inquire into the *steps*  
thereof. How came man thus to in-  
gulf himself? First, he *goes off from*  
*God*; leaves his hold there, and be-  
takes himself to himself. Secondly,  
being once off, he *never comes on a-*  
gain,

**SEC. IV.** *gain*, but rangeth infinitely. These two Particulars comprise the whole story, and state of man fallen, from the first to the last, and conclude all the interpretations made of the words. He had *sought* before, and now what *finds* he? I was casting up my reckoning, saith *Salomon*, but I finde the reckoning past my skill. Numbers may be still multiplyed, and there's no end of mans devices; hee *still, still busily and vigorously* (as the word in that Conjugation imports) projects more. The Points might be many. We first pitch upon this.

**Doct. 4.**  
Mans undoing is from his non-dependence on God.

*Mans undoing is from his non-dependence on God*; trace him, and you will finde that his ruin first and last is from his Independence upon God. This first *caused*; secondly, *continues*; thirdly, *consummates* all his misery. *Salomon* implies all this.

1. First, man of good is become bad; what's the cause? he gave up God, and fell to his own wits.
2. Secondly, man is now desperately wicked; there is no sounding of him; what's the reason? he still continues and enlargeth his estrangement from God.

Thirdly,

Thirdly, man is now the vainest of vanities: the very source and seat both, of all vexations. The reason. He keeps off from God, and beats out himself, with his own inventions. So then view him either in the *entrance* of his unhappinesse, or in the *progresse*, or in the *close* of it. All is hence, that he goes out from God, and stands out to the last. His *turning* from God began his misery, his not *re-turning* to God perpetuates it. No wonder, if it be mans case now; it is the condition of all creatures, they all stand by a manutention. The strongest fall, if left to themselves; as wee see not onely in *Adam*, but in the Devils themselves. Nay, we find it in man now somewhat healed and regenerated. Though hee hath an immortall principle in him, and a better guard about him, then ever he had, yet stands he no longer, then he holds dependence upon God: let him once step out from him, and stand High-lone; down he comes and falls as soon into a Guzzel, as into another place. We see it, in blessed *Abraham*, *David*, *Job*: In all, at their best, and in their best. We might be

**Sec. IV.** infinite in proofes, but wee wave them sith the thing is clear to Reason: for,

**Reas. 1.** First, what is God whom man leaves, in this case? he is *all goodnesse*, all wisdome, strength, holinesse, comfort, life; not onely in himself, but to the creature.

**Psal. 43. 4.** The joy of our joy, *Psal. 43. 4.* the

\* **Psal. 36.** life of our life, \* the strength of our strength; lose him, and all is lost:

9. Take away the sun, & where is light? the fountaine, and where is the stream? the root, and where's the tree? The head and heart, as it were, then what's any member? Obstruct his influence for a time, what's an Angell?

2. What is man? he lives not in himself; the procreant cause of his being is also the conservant, his *Esse & porro esse* is from God; his being, a meer dependency. Take him alone, and he hath no bottome of his own; but look how Christs humane nature had its subsistence from the Godhead, by

**Col. 1. 17.** personall union: so hath man, by a spirituall union and dependence, **Col. 1. 17.** Join him with all the creatures, and take in them to his succour,

cour, and they without God, are but **SEC. IV.**  
 so many nothings and cyphers; now  
 put a thousand cyphers together, and  
 adde nothing to nothing, what's the  
 product *but nothing*? They must all  
 say, Strength is not in me, help in me.  
 Unlesse God hear the heavens, the  
 heavens hear not us; and there's the  
 same reason of all the rest.

Nay, thirdly. we say more. When  
 man is once off from God, power,  
 justice, all perfection in God is not  
 onely *removed from us*, but is *made a-*  
*gainst us*; yea, *all in our selves* is then  
 against us; wit, memory, strength, or  
 whatsoever may promise most; yea,  
*all in every creature* is against us.

Every thing becomes not onely  
 vanity, but vexation: not wind alone,  
 but the East wind; a piercing, a  
 wounding reed, as well as a broken  
 reed.

Adde to this, that Satan by Gods  
 just hand for this Apostasie seifeth,  
 as it were upon all strayes, and em-  
 pty houses, as it is in the Parable. If  
 he can but a while part *Adam* and  
*Eve*, hee makes sad work, but much  
 more, when he can sever God from  
 man, because man would be of him-

SE C. IV. self, and not lean upon God.

*Use 1.*

Note the  
steps of  
mans  
downfall.

First, see the steps of mans downfall: he would needs be absolute the first day, a free-holder, and acknowledge no Supreme, at least would mend his tenure, and be free from all wardship, and homage, and so quickly outed himself of all. See secondly, our strange folly, whom long experience hath not yet made wise. Oh how impatient are wee still of any yoke! no bird so weary of his cage, no slave so weary of his bondage: no sooner bound Apprentices, but wee must be made free, like the Prodigal, in the Parable, weary of his father, and must bee presently at his own finding, till he had fooled himself out of all. We may see our selves in Israel; they could not abide within Gods mounds. They would not trust to an *Uncertain Moses*, or *Unseen God*: they would have one in *sight*, in hand; they would not go to God for every penny, and live from hand to mouth every meale, they would be at their own finding and carving, have wells of their own, flesh of their own, bread of their own, they would not depend upon Gods *Provision*, of a Judge or

Ge-

Generall: they would have a King Sec. IV.  
of their own. Just so it is with us in  
all passages of reliance and depen-  
dence. Men will not rest in Gods  
*Auth*ority and direction. They will  
*superadde* inventious of their own.  
They will have more words, then  
written words, Traditions, more Go-  
spels then one, more Articles then  
twelve, more Precepts then ten, more  
Mediators; more Gods then one.  
They wil not rest in Gods truth and  
promises; take his securities and seales;  
but *adde* more. They will not rest in  
Gods *Wisdome* for time and particu-  
lars. They are all for the bird in  
hand, all for sense, nothing for faith.  
Thus they say in plain English, they  
will trust to themselves not to God.  
So for the *Providence*, and point of  
protection They dare not put them-  
selves upon God: he is not strong  
enough, wise enough: they must  
shift for themselves, as sometimes *A-*  
*brabam* and *David* did. And in point  
of *Provision* and maintenance, they  
say as the childe doth: Mother let  
me have all, be it meat, money, and  
what else you can name, in mine own  
hand, and in mine own keeping. Hence

Sec. IV. in *Matter of fact*, such scrambling; men strain wits, conscience, all, to get all out of Gods hands into their own. Faith then no faith, If wit, if flattery, if back-biting, if lying, if hell it self will do it, they will have it, and say it was a good providence too,

*Zac. 11. 5.* as *Zac. 11. 5.* Hence in *matter of faith*, God would be alone in the throne, one God; we upon that account, refuse him, as the Senate did Christ, because he would be All or None: we must have (would you thinke it?) thousands of Gods, as Israel; in every City, at least one; God would be acknowledged the fountain of all

*1 Pet. 5. 10* grace, *1 Pet. 5. 10.* Men will divide. *Nature* shall do somewhat: *Freewill* somewhat. *Some hand*, or voyce, they will have in Election, Vocation, Justification, Sanctification, Salvation. They will be *partners*. As they can do nothing without God, so God little without them. God would have us own all to him, depend upon him for the first, second, third, fourth, every grace; yeeld him the author and finisher, the Alpha and Omega of all. We trust to our own provisions, habits, gifts, and would prevail

by our own strength : In short ; wee **SEC. IV.**

would not be *confined* to his wisdom as *only wise*, to his care, his meanes, his houres, and times : but will *shark*, anticipate, and either *contribute*, or *controll* his proceedings, and call this our wisdom. This the practise, now consider,

First what a sin it is, thus to depose God : for deny *Providence* and deny *All* : and thus to deify our selves. For to be *independent*, is to be *God*. This is to be like Antichrist, lawlesse ; like Satan, a Belialist, that is, *yoke-less*.

I. I.

2. 2.

Consider next, what a folly it is : we commit two absurdities at once, we forsake the *fountain*, for a *broken cisterne* ; we forsake the best comforts, and as *Jonah* saith, our *own* **Jona. 2. 8.** *mercies* ; we leave Gods fire of direction, protection, and consolation, and walk by a worse light, our *own* *sparks*, as *Isaiah* speaks, and so at **Isa. 50. ult.** *laid down in sorrow*. 'Tis a thing, both *base* **Jer. 2. 12.** and *bitter* **v. 19.** **Jer. 2. 12.** a certain forrunner of all misery and **and 19.** confusion. Alas ! if we will be thus alone, we must bear our *own sorrows*, care our own cares, lye under our OWN

SEC. IV. own burdens, as Rebels must, when they withdraw allegiance, and cease to be under protection. Whilest we go along with God we live upon him, and lye under his protection: but if we will be alone, God, leaves us to our selves, or sends us to our Idolls, as *Judges 10. 13, 14.* Think not this a small matter to go a *whoring* thus from God: 'twill cost a Saint dear; God will break his carnall confidences, *Jer. 2. ult.* he will make *our Gods, our own rods*; punish us and our Gods together, as once he did in Egypt; see this and be wise.

*Use 2.*  
Repent,  
and let  
God be all  
again.

Applied  
to three  
sorts of  
men.

Repent we of this our sacrilege, restore God to his Crown, give him the intire glory of his absolute power, wisdom, truth, all. Let him alone be wise, independent, and himself. All the struggling betwixt God and man, ever was about this point, namely, *which* should rule, and which *obey*; which direct, and which submit. Now do him and thy self right, give all to him, leave nothing to thy self, but obedience, which is the portion of Inferiours.

This is applicable to three sorts of men.

*Repent, and let God be all again.* 85

To those who went off with *Adam*, SEC. IV.  
but are not yet come on again. Let 1. *Sort.*  
these understand themselves: they  
stand guilty of an horrible treason  
till they return: they are outlawed  
and left naked of protection, of di-  
rection, of life, of safety, of all;  
where they left God, they left all  
their happinesse, and their way is  
back again. Their ruine came by de-  
serting God, & 'tis continued whil'st  
a distance continues. Their work  
therefore is to return; First, for  
Gods sake, who is their Lord and  
rightfull King, and whom they have  
infinitely offended. Were it but a  
brother that had ought against them,  
they should make to him, much more  
to God, as *Luke 15. Father I have* Luk. 15.  
*sinned against heaven &c.* Secondly,  
for their own sakes, whil'st they run  
from God, they run from their own  
mercies and comforts, into a misera-  
ble maze; there's no end of erring,  
the heart is restlessse. They are sure  
of nothing, but fear upon fear, till  
they come home to him. Being thus  
in hucksters hands, they still be chea-  
ted and vexed, and at the last, as  
they have lived without God, so they  
will

SEC. IV. will dye without God, which is the height of misery; for to be without him, is to be worse then nothing.

*Object.* *Ob.* Oh! but we have God in his Ordinances, Word, Sacraments, &c.

*Sol.* *Sol.* 'Tis true, God offers him there: but we have him not till we accept him.

*Object.* I, but we do that, we put all our trust in God, and expect all from him.

*Sol.* So we say, but if we do *wholly depend*, what means then so many inventions? what the use of ill means? what such adoring of Creatures? so high thoughts when they smile, so bale, when they frown? so much fear when man, so little when God is offended? 'Tis certain; a naturall man is his own God; he depends upon himself, his own wit, grace, friends, means, not upon God at all: & the Saints themselvs depend but little; did they wholly rest upon God, they would be glad to please, they would not sleep, till reconciled, as *Josephs* brethren; They would be even and settled in their way. That indeed is Repentance, namely, the *change of your dependence*, when you ~~abhor~~ all that is your own, and put all

*Repent, and let God be all again.*

all upon God, do all to him, from **SEC. IV.**  
him, and his principles : Here then  
is the first work, *To give up creatures;*  
say : My bow, my horse, my money,  
nay, my prayers shall not save me.  
Salvation is of the Lord, not from  
the creatures ; these you may use as  
*servants* but, not as *Lords* ; amongst  
them you may trust some men, with  
a *moral* trust, but it must not amount  
to a Divine, for fear of that curse,  
*Jer. 17.* Iron heates not but from *Jer. 17.*  
an heate put to it, the pen speaks no  
comfort, unlesse some hand guide it,  
some head prompt it : so think of all  
creatures ; they cannot so much as  
*think* of us, unlesse God mind them,  
much lesse *pity*, and help us, unlesse  
God give pity and help. He is the  
*God of all comfort* ; there we must have *2 Cor. 1. 2.*  
it, or no where ; unite to him, and  
close with him, and then thou art re-  
stored.

Oh ! but I doubt he will not re- *Object.*  
ceive me.

That's answered, in the Parable, *Sol.*  
*Luke 15.*

Oh ! but I have stood out long, *Object.*  
after Covenants, Sacraments &c.

That's answered, *Jer. 3. 1, 2. &c.* *Sol.*

*Object. Jer. 3. 1, 2.*

SEC. IV. Object no more: suspend thy comfort no longer by adjourning repentance; thou makest thy return hereby the *harder*; every step out of the way must be *unstepp'd* again.

2 Sort.

To such who are gone out from God the second time, at least in part, these revolts prove *most dangerous & least pardonable*. Thou hast bin once, as it were, burnt in the hand already; fear the second time: thou hast tryed both estates, now tell me, which is the better? the snow of Lebanon; or dirty ditches? the waters of Siloah; or troublesome seas? Tell me whether all the worlds injoyments be worth one hours communion with heaven: and when thou hast made use of thine own experience, lay down creatures; above all, lay down thy *self*: For there is nothing in us that can help us; in truth, nothing but what will hurt us, without God. We cannot so much as receive and enjoy comfort, so much as apprehend it, unlesse God give an apprehension; therefore deny self, and mortifie self. Say, I took my self for a God, but I am a devill: I thought my self wise, but I am a foole; I conceived my self

thy self safe, when I had a little grace in SEC. IV.  
 my own keeping; but I find that I  
 can keep nothing; therefore hence-  
 forward I will despaire of my self,  
 know no man after the flesh, have no  
 confidence in flesh, but bid adieu to all  
 fleshly hopes: and then plant thy self  
 upon God, there is no other bound or  
 bottome; *Every gift, saith James 1. Jam. 1.*  
*17. Every giving of that gift; The 17.*  
*use,* continuance, apprehension, is all  
 of him, he is that principle which  
 communicates all. See nothing but  
 emptinesse out of him, and fulnesse  
 in him: therefore close with him by  
 knowledge, by faith, by love: do no-  
 thing without him, trust not thy self  
 in the least: take notice what a trea-  
 cherous nature thou hast, how bent  
 to backsliding, *Hof. 11. 7. How far Hof. 11. 7;*  
 thou art sunk into it, and gone  
 from thy self; how sweet God was  
 once, and the creature now; how  
 humble thou once wast, how disdain-  
 full now; how once troubled upon  
 the least estrangement, and how now  
 thou canst live without God, for a  
 long time. And again take notice of  
 thy speed: what thy *then* happinesse  
 was, what thy now deadnesse. And

SEC. IV. so conclude with the Church, *Hof. 2.*  
*Hof. 2. ult.* I will return to my husband again,  
 for then was it best with me.

*Object.* Oh ! but I am ashamed and afraid.

*Sol.* Answer, be neither ashamed or afraid of *doing justice*, of glorifying God. Think what *Samuel* said to revolting Israel, *1 Sam. 12.* Think what God saith to backsliding Judah, *Jer. 4.* Think of Christs errand, who came to recover straiies, and to save what was lost. Think of the Prodigals entertainment, of our forgiving seventy times seven times in a day. Think of Gods practise with other backsliders, and beleve the prophets, whose work it is to bring thee back to God, as the expression is *2 Chron. 24.* And which is also the main of our repentance ; and that is usually expressed by our returning to God, and it stands much what in the change of principles and dependence, as before was noted : Therefore here sit down, make God thy All, and depend upon him for first, second, third, every grace.

3. *Sort.* So much to the second sort, now to the third ; and they are such as stand in tearmes of dependency, but

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*Depend on God closely and fully.*

91

too loosely. I have two words to SEC. IV.  
say to these.

First, let them hold that dependency they have arrived at, as their life. Let not *wit* put them off from depending upon Gods directions; nor *pride*, from submitting to his Sovereignty; nor *unbelief*, from closing with his promises; nor any change of times, from their constant adherence.

I.

'Tis, I confesse, a very hard thing to hold close to God, in extremities; when the affliction and the triall is great, then to clasp about God is difficult, as *David* and *Abraham* witness: and no whit easier in much peace and prosperity, as we see in the same *David*, *Hezekiah* and others. In great divisions, it is a hard thing not to trample and to warp aside, as we see in *Peter Gal. 2*. We are cast upon *Trying times*, times of Antichrists rage: and then depending graces, as Faith, Patience, and the like, are most seasonable. *Rev. 14. 12*. Our *Rev. 14.* care therefore must be to put off all self conceits, and hopes, and dependencies. We have in this case, but too much wit, strength, confidence of our own. But all our own must down: for

SEC. IV. for so much as there is of our own in us, so much there is of misery and deceit. Therefore be nothing in thy self, nothing in any creature, nothing in any Ordinance abstracted from Christ: hang the whole soul upon him; be no wiser then Christ, no holier, no stronger then Christ. Make an entire resignation, and let thy dependence be absolute and universall for all grace, all counsell, all comfort. There is no other bottome or subsistence.

*Quest.*

But when doth a man Depend upon God? or what is it to Depend upon Christ?

*Sol.*

1.

First, to rest upon his word throughout in the precepts and promises.

2.

Secondly, to draw and derive all our strength from him.

3.

Thirdly, to expect all in his way; and that is, in a subordination to his meanes, and in a community with his Church: for so he conveyes himself to each member. Cut the branch from the tree, or the member from the body, there's no life, no growth, *Ephes. 4.*

4.

Fourthly, in all the meanes, use them, but trust him: take up the care of

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*Depend on God closely and fully.*

93

of duty, leave to him the care of suc- **SEC. IV:**  
cesse.

Secondly, let them strain towards 2.  
a further communion; for the best  
of our hearts hang too loose from  
God as yet; We are apt, with *David*,  
to look to the right hand, and to the  
left, and to be catching at every sprig.  
We look upon the world, as if it were  
as full of Gods, as the Roman Senate  
was said to bee of Kings. We deifie e-  
very creature. Nay, the truth is, eve-  
ry man would bee his own God, his  
own Christ, his own holy Ghost, and  
rather trust himself, then look out to  
God. This wickednesse must be re-  
sisted, and this must bee our study,  
*To remove the creature further from*  
*us, and to say still with David, It's* 73. Psal.  
*good for me to draw near to God;* ult.  
and conclude, that if it be best, to come  
nearer to him, it's best also to keep  
our selves with him, to do nothing  
without him: nay, if it were possi-  
ble, not to breathe without him, as  
*Ignatius* somewhere.

Lastly, see for thankfulness Gods *Use 3.*  
unspeakable mercy to us, and that in  
many respects.

First, in that he would not lose us 1.  
when

SEC. IV. when we were loose from him, as men use to do; Let him goe, say they, when a man will not trust them. If he would have put himself upon me, I would have stuck to him, and provided for him, but sith he will be of himself, let him shift for himself. Thus men; but not so, God: though we would part with him, he will not lose us; but seeks us out, and takes us off, from our own bottomes: and this, (were it but onely thus much) it were a great mercy, though it cost us some trouble. When a bone is out of place, it is a *favour to set it*, though it cannot be done *without pain*. Though God stop our way with thornes, yet if thereby he brings us home to himself, the mercy is great. And therefore look upon this as such, when God, as a father, takes home his bankrupts, takes all out of our hands, more then the duty of dependence, and will trust us neither with soul, nor body, nor estate, nor any thing else. This is one mercy.

2. But secondly, there is more in it then so. God provides a new bottom; creates, as it were, a new Tenure. Commits us to Christ, and Christ

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94. 18

Christ commends us back again to the Father, and both to the Holy Ghost sealing us; and all make it their joint work to secure soul, body, estate, all, here and hereafter. This is glorious mercy, here's a blessed change, a secure estate. God ingageth for thy self, for thy seed, to all eternity: Interest thy self in him, and there's an end of all thy cares, feares, doubts, perplexities, *Psal.* 94. 18, 19.

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S E C T. V.

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## SECTION V.

Man loose from God is restless  
in his wayes.

ECCLES. 7. ult.

But they have sought out [MANY  
INVENTIONS.]

**W**E come now to the last point.  
They have sought out *many, &c.* [*inventions*] say we: and  
the inventions are not few, which are  
discovered in the rendring of the

\* *Ratiocinia*, saith Jun.

*Quaestiones infinitas*,  
saith the *Vulg.*

*Cogitationes vanas.*

*Vatab.*

*Computationes.* Pagn.

*Cogitationes.* Montan.

*Cogitationes magna-*  
*tum*, saith Lodo. de  
Dicu.

Λογισμὸς πολλὰς.  
Sept.

Πολυπραγμοσύνην.  
Symmac.

*Cogitationes alienas à*  
*recto*, saith Merc. &c.

words, \* השבונות. Our  
own translation, being  
full enough, and sutable to  
the scope, we shall rest in  
that, and for the matter,  
take notice of mans pro-  
gress in evill, when once he  
is off from God; he works  
himself out of all, he hath  
his *devices*, hee hath *many*  
of *them*; hee seeks, and  
seeks again, and yet a-  
gain even unto infinitness.  
Whence we observe,

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That when a man is once *loose from* **SEC. V.**  
*God*, and left to himself, he becomes **Doct. 5.**  
*restlesse and endlesse in his own wayes.* Man once  
It fares with him, as with the Sea- loose from  
man, or wayfaring man ; when once God, rest-  
he hath lost his rule and directions, lesse in his  
and is out of his own knowledge, he wayes.  
is, as it were, in a mist or maze, walks  
the round, now backward, now for-  
ward, now on this hand, now on that,  
still in motion, and that swift ; but all  
to no purpose. It will not offend  
you, I hope, if I compare him to the  
Poor Spaniell, which hath lost his  
Master : he cries, and stands, he runs  
and stops, he smels and searcheth,  
now on this, now on that side the  
way ; but knowes not where he is,  
nor when to make end. It's much  
what so with man, Trace him from  
the first to the last, so soon as ever he  
went off from God, he began to rove  
into a world of devices : and herein  
worse then the spannill, which runs  
to find his master, but man runs *from*  
*him*, as we see *Adam* hides himself,  
palliates and transferres his fault,  
patcheth up a poor covering, and is as  
busie, to no purpose, as his then parts  
and time would give. Passe from him

SEC. V.

*Grotius, de  
Jure belli  
& pacis.**V. Varro in  
Ang. de ci-  
vit. dei.**Jer. 2.*

to *Cain* his son; so soon as he went out from God, he became a *Rover*, and both himself, and his children fell to *inventions*, some whereof God hath turned to mans good. After that, Ambition came in, and then Oppression, and what ever else was naught, as a learned man discourseth. And all along, as the world was peopled, so shops and forges were increased. In the end *mans self* was multiplied within himself, in one you had a thousand. Gods were multiplied, for one there were thousands. Religions and worships were multiplied, for one Temple, they built many, as *Hosea* notes; for one *Jehovah*, Idols innumerable in every City, in every furrow, in every house, river, wood, place, Gods without number.

And for practicals, it were infinite to particularize; Men were as wicked, as they could tell how to be, as God complaines of his once people, *Jer. 2.*

Come down to the time of Christs Incarnation; how many religions were then in the world? how many inventions en the Church, brought in by

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by Pharisees, Sadduces, Essenes, and **Sec. V.**

I know not whom, since that, how many amongst Jewish Rabbines? how many amongst Heathenish Gentiles? still, still, as men declined from the truths of God they added of their own; see it in the books of Scripture, in the Sacraments, in severall confessions and models of religion, in worships, in Liturgies; How did they, who would be thought the chiefest Church-men, beat their braines about *new ceremonies* and formes? one Pope addes this, another that, and every one something, till the Church was surcharged. What should we speak of Heresies, and uncouth opinions? how have the Catalogues swell'd in our hands? *Epiphanius* mentions some *Austin* more, and after him, more and more in every Age. Nay, the Apostle in his time, speaks of *endlesse strifes* and disputes, of many spirits, of different doctrines, which since have swarm'd beyond all account. There is *invention* upon *invention*. inventions new to confirm the old: new *Additions*, and new *Editions*, and what not? Now the Reasons of these endlesse Mazes and pursuits, are many.

## SEC. V.

Reas. I.

God is the *Boundary* of all things; in him, and no where else, the soul finds rest. There's light enough in him to fill the understanding: Goodnesse enough to satisfie the soul: Authority sufficient to command the conscience and the whole man.

2.

And, secondly, man hath no *consistence* of his own: that which is said of fluid things, That they cannot bound themselves, is true of Man.

3.

Again, he is *too unruly* to be held in by any but God; no mounds but Gods mounds will hold them in.

4.

Adde to this, that he is now *made up of Ignorances*, errors, lusts; and though truths and virtues have their bounds, yet these have none.

5.

Again, he is *restlesse*, as the needle jogg'd aside, till he faceth God: he finds all imperfect, that he deales in; and so must piece and patch up things as he can. He is made up of *Busie principles*, and the more busie because now distempered, and as it were feverish, and hence he runs like a Clock out of order; he is unwearyed in his own way and inventions, and is still adding, as in *Mic. 6.*  
Wherewithall shall we come before  
God?

wanders irrecoverably : why?

101

God ? will rivers ? will thousands  
serve the turn ?

Sec. 1 V.

Yet further, he is *unsatisfied* in all that he can do, like the swift dromedary, still traversing her wayes, *Jer. 2. 23.* hurried up and down with guilt Cain-like, in the Land of Nod.

6.

Besides all this, when he is empty of God, *Satan* seisseth on him ; acts him beyond himself ; fills him with a spirit of fury , of giddinesse, and all hellish lusts, feares, objections, scruples, and such like trash, which multiply like so much vermine.

7.

For Information ; To what a passe  
man is now brought ? he is blind, yet  
busie like the Phrantick ; then wisest,  
when he is worst of all : he must  
now be no lesse then a God : he is  
able to make a God of his own, a  
worship of his own, a conscience of  
his own, a Bible of his own ; weary  
of nothing but of dependence and  
confinement. Never was bird wearier  
of a Cage then he of Gods  
mounds ; then most impatient, when  
he is not left to himself. See it in  
all the passages of his life.

Use 1.

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and be-  
waile this  
restles-  
nesse.

First, In *civill affaires* ; he must  
have no superiour : A servant in one  
year

1. In ci-  
vill af-  
fares.

**SEC. V.** year grows weary of that yoke; Marry he must; he must be of himself; else no bargain. The little apprentice before he hath worn out half his time, must buy his time, set up of himself: and thus it is, for the most part, with all inferiours; they are *weary of all Government*, like Israel of old. God himself could not please them; they must have another King.

2. In spirituall.

Secondly, in the *spirituall regiment*; where shall you find a man almost that will submit to any spirituall government? What should I speak of mens carriage towards their Pastors in that relation? they wil not yeeld to God himself. For the purpose. God would stand alone, and be sole commander Saviour: Man would *share* with him. God would be the *Only Law-giver*: Men would put in *somewhat* into his Lawes. God would be *Onely worshipped*: Men will not sit down by this, but they will have some hand in all his dispensations. We see this every day both in *Doctrinals* and *Practicals*. In the first; How do men sweat to *divide* with God? If he bring *Grace*, they'l bring *will*. If he offer a match with his Son, they'll bring

bring some portion. Whither tend **SEC. V.**  
 all the points of Popery, Arminians,  
 Socinians, Anabaptists, but to this,  
*To take us off* (in part at least) *from a*  
*dependency* ? So in practicals, whe-  
 ther *work* or *wages* be considered,  
 God would have us live by *faith*, that  
 emptying grace; we are all for *sense*; he  
 would have us be *beholding to Christ*  
 for all; we will *warm our selves* with  
 our *own sparks*. He would have us  
 stand to his allowance and mainte-  
 nance, we will shark, and sift for our  
 selves, and fear that God will be to  
 seek, if we did not help him out with  
 our supplies. All this while, see  
 what becomes of our wit, and how  
 ill we provide for our selves. First,  
 we forsake the fountain, and our  
 own mercies. Secondly, we imbrace  
 lyng vanities. Thirdly, we throw  
 our selves into a world of perplexi-  
 ties: and lastly, pull upon our selves  
 that curse of curses, to be left to our  
 own counsels and inventions.

Of Instruction. Is man thus end-  
 lesse in his wandrings, when he is  
 once left to himself. Then first, *pi-*  
*ty your children.* They go astray from  
 the wombe, and the longer they go

*Use 2.*

Double  
 instruction  
 to Parents  
 for their  
 children.

## SEC. V.

in their own wayes, the more work, and misery do they create to themselves. You may think perhaps that wedlock will tame them, time and experience will teach them: but that's your error. The *longer they live*, the *more inventive* they will be &c. ful of crotchets. Stop them betimes, and be as mercifull to their soules, as you be to their bodies. If a limb be crooked, you will seek to straighten it, whil'st it is tender. If a bone be broken, you will not say, Time will work it out: You'll rather say; Alas ! the childe will be a cripple all his dayes, if he be not timely look'd to : Think the same for their soules; They are quite disjoyned, and their faces look the wrong way, do your best to set them right : at least bring them to Gods bone-setters, who may restore them. *Gal. 6. 1.*

2.

To Pa-  
rents for  
them-  
selves.

Secondly, *your selves* ; and the greatest mercy you can shew to your selves is, To go from your selves to God again. If a man will be ruled by his own reason, by his own conscience, or rather fancy, he shall never have done ; he will work himself out of his own Geares, run himself quite off

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Go again from thy self unto God.

105

off his own legges. Therefore SEC. V.  
say with *David*, *I hate all vain inventions.* They are all vain, and I have chosen thy statutes, O Lord. The way is plain, simple, even, if we would follow it, as God chalkes it out; To us, (saith the Apostle, in matters of faith) *there is but One God, one Lord, one Master, one Law-giver, one faith,* Once given to the Saints, *once for all* Jud. 3:13 delivered in clearest Scriptures: Here stick, upon these plain principles, and decline inferences too farre fetcht in point of practise, the directions are very clear. *I write unto you, saith John, that you sin not;* we must plant that resolution in our hearts against all *purposed* sins; next, if we do sin besides purpose, make up the breach quickly. *We have, saith he, an advocate with the Father.* Go to him, follow his counsell, in recruiting our selves: give glory to God in a way of *Confession*; give right to man in a way of *Satisfaction*; and then for the future, *If yee know, saith he, that God is righteous, then know too, that every one that doth righteousness, and none other, is born of him, 1 John 2. ult.* Here's a plain way; now make

F 5

e now

**SEC. V.** now bouts, nor strain wit to find evasions. In matters of Doctrine; strive not to bring opinions to our lusts, and make the Word speak what ~~sin~~ would have it: make not Scriptures servants to our interests. So in matters of life and conversation; hold to the rule, *Sin not*, saith John. Spare inventions,

**Object.** True: sin not, unlesse necessity dispenseth; but God *will have mercy, not sacrifice*; I must not sterve my self and my children. Sin not, true: if it be *simply* and intrinsically evill; but this that I do, is *not sin in me*, sin in this case. So in the case of repentance; nothing more plain. *Repent*, say the Prophets; Repent, saith Christ; Repent, say the Apostles. I acknowledge it, but *what is it to repent?* a man may be too legall and slavish. I'll to Christ, and what needs more? Say, I have offended my neighbour. If Christ forgive me, he must forgive me.

**Sol.** No, saith Christ, you must, to **Mat. 5.23,** your offended brother too, else approach not my Altar. Here stay, hear Christ, not wit; that will have twenty Pleas. It was no wrong. It was but just, It is not against charity, **Who**

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Who can tel whether he be a Brother SEC. V.

or no? or, whether in discretion this be the best way, all circumstances considered? So again: *We must be righteous as he is righteous*; We must do as we would be done by; that's the Royall Law: yeeld to this rule, which very Heathens have yeelded to; and cast not a mist before thine own eyes; make not thy self beleeve, that thou would'st be so used thy self, onely because thou would'st have a license to abuse another.

It were infinite to prosecute all particulars. Beleve it; there will be no end of wandrings of fears, doubts, thoughts, till we come in to God. If a man will beleve himself and give way to his own guides and principles, he will never be quiet: therefore give a flat deniall to them all; by name,

First, to *self-reasonings*. A man would run himself quite out of breath and become mad with reason, if he will exalt reason above God.

Secondly, to *unmortified lusts*. They will hurry a man into all precipices.

Thirdly, to a *scrupulous conscience*, which knowes no end or mean, till it hath wrought out it self, and wearyed the

**Sec. V.** the soul, as it befell a poor soul, whose name I conceale, who first made conscience (and that justly) of blessing food before received, and then yeelding to some scruples came to this. If I must blesse God for every meale, why not then for every *second course* or dish coming to the Table: and if so, why not then for *every bit* eaten, and every drop let down: and if I must do so in case of meats and drinkes, why not in *all other* things whatsoever, and thus that poor soul made life it self a burden.

Fourthly, to *mans example* or authority, especially when it is countenanced with *seeming sanctity*. If a man make man his guide and his rule where shall he stay? or which man shall he follow? Rather follow true Guides: that is to say, Give up thy self to Christ with true light, 1 Pet. 2: 25: next, make use of thy present light, whether of nature, or of Grace: and next, shut not out any light offered, but receive all thankfully and humbly. Yet further: hold to the sure Rule of Scriptures, and there, first to the Fundamentals, to plain places, to the literall sense, where no incon-

gruity

gruity will follow upon it : and for principles ; make *neither more nor fewer* then the Word makes ; onely be true to such : and for inferences and deductions, though they cannot be simply ejected, yet take heed they be not too farre fetch'd, or too much strained.

Lastly, if the case be so with us, that the further we depart from God the worse we be, and the more we divide like a river, when further from the fountain, or like hayle shot, the further it goeth, the more it scattereth : Then blesse we God for calling us in, and giving a stop to these our wandrings.

*Use 3.*  
Blesse God  
who gives  
a stop to  
our wandrings.

Herein hee seales up a world of love ; for first, when would we ever come in again of our selves ? verily, as a rebell once gone out, is so farre from returning, unlesse pardon and grace fetch him in, as that he runs further and further, strengthens himself in his wickednesse, studies arguments to palliate his sin, and to maintain his cause against his Sovereign : so it is here ; when would *Adam*, either father or son, have returned, unlesse God had laid hand

on

SEC. V. on him? when would the lost groate or the lost sheep have found themselves, if God had not first found them? men may talk of works preparatory, of, I know not what, congruities, improvements of naturals, and such like wonders; but till God put forth his creating power, and hold forth his Golden Scepter, a wolf will as soon turn sheep; a Blackmore, faire; a devill a Saint; as sinfull *Adam* a convert. And therefore for this mercy, blesse God.

2. Yet this is not all. What a mercy is this that God takes us off from our minting and coyning new, that is, false money every day? our forge is ever going, and going the wrong way. We do not study to finde out new truths, new duties for practise, nor new faults hypocrisies, backslidings, errours, for *humiliation*; but new opinions, forms, questions, wayes tending to strife and *contention*, to profanenesse, and loosnesse, so that *Africa* it self did not more abound with monsters, then we naturally do.

Now herein Gods goodnesse is to be admired, that whilst we are hatching one unhappy brood or other,  
he

he is contriving our return and safety, and in his time takes us off by degrees from these principles of ours, wit, fancy, deluded conscience, lust, sense, and the like; which are sufficient to trouble our selves and all the world.

And in the third place, What a mercy is this that he meets with this our wildenesse and mounds us in? how many banks, and railes hath he set about us? Magistrates, and heires of restraint, (as they are tearmed) in the State. Pastours and Teachers in the Church. Parents and Masters in the family. Brethren and helpers in a community. And above all, settled us upon two never fayling foundations, Doctrinall, the Word truly translated, and soundly expounded to us; and Personall, the Lord Christ, who is made our Guardian, our Guide, our Prophet, our surety; who is so faithfull, that he will never faile us; so full, that in him our soules shall find ease and rest, and be secured from starting, if we will put our selves under his yoke, *Mat. 11.*

And now we are fallen upon the next estate of man, *viz. his Restauration*

SEC. V.

3.

SEC.V. *ration in the second Adam: and of this we shall say more, if God shall please to give health and opportunity. In the mean, we shall (if God inable) speak something in the generall, leaving the particulars touching Christs person, natures, offices to some other time, as we shall see cause and finde leasure.*

*An end of this Text in  
Eccles. 7. ult.*

## SECTION VI.

*Saints by Christ are in a very happy estate.*

## ROM. VIII. I.

*There is therefore now no condemnation to them which are in Christ Jesus, &c.——*

**W**E have look'd upon man in a double estate; we have seen what he was in Gods hand, what in his own. Now we are to enquire what he

he is in *Christs* : These words will SEC. VI.  
 give us a generall hint thereof.  
 Where Three things must be done,  
 ( if we do well. ) First, the order;  
 Secondly, the meaning ; Thirdly, the  
 use of the words must be found out.  
 For the first, they come in by way of Order of  
 Inference, that's confess'd. But the words,  
 whence they are inferr'd, is the ques-  
 tion.

*Bellarmino*, I remember, knits De amiss.  
 them to the 7<sup>th</sup> Chapter, especially to grat. &c.  
 those words. [ *Not I, but sin, &c.* ] l. 5. 6. 7.  
 and his conceit is this. There the A-  
 postle had proved lust, i. e. *residex-*  
*cies and dregges of Originall sin*, to be  
 no sin, and here he concludes, There-  
 fore there is no matter of condemna-  
 tion in Saints. But this cannot stand.  
 For, *first*, the conclusion is too wide  
 for the premises, if they were true;  
 since other sins may damne, though  
 Originall sin did not. *Secondly*, the  
 Premises and ground are not true.  
*Paul* doth not say, That concupi-  
 scence and the reliques of originall  
 corruption are no sins ; he saith the  
 contrary, over and over in that Cha-  
 pter, in so much as *Arminius* cannot  
 beleieve, that what he saith, can agree  
 with

SEC. VI. with a sanctified estate. As for that verse, [ *not I, &c.* ] the Apostle doth not dispute, whether there be sin or no in him, that he yeeldeth, but from what principle that sin comes; from a principle of flesh, not of grace. Let's set by this then. *Ames* knits these words to the fifth Chapter. Others to the seventh. *Others*, best of all, as I conceive, to the whole discourse foregoing. The Apostle having proved our Justification by grace, or faith, or Christ, which upon the matter come all to one, and taken off some objections, and absurdities in the 6<sup>th</sup> and 7<sup>th</sup> Chapters, which might at first sight seem thence to flow, he now like a good Artist sums up and infers the main conclusion; as if he had said. Now then since 'tis cleared that Christ is a ruit as well as *Adam*, and as full of life as he was of death, and puts forth this life effectually to free us from all manner of deaths, it hence followes, *Therefore there is no condemnation to them that be in Christ.* This the order and coherence.

Meaning  
of the  
words.

Now for the words; what's meant, in the first place, by condemnation?

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Here we divide again. The Popish SEC. VI.  
sense is this, There is no matter con-  
demnable, nothing worthy conde-  
mnation in Saints. This sense we can-  
not receive, for then it will follow  
that there is nothing worthy absolu-  
tion and pardon in them: Then were  
they free from all sin, for sin, as sin,  
is deadly, *c. 6.* at least free from all  
mortall sin, which the state and sto-  
ry of *David, Salomon, Peter,* and  
thousands more do sufficiently con-  
fute. This therefore must not be it,  
What then? The word imports a con-  
demnatory sentence, as *Mark 10. 33.*  
and elsewhere. There is none such  
abides the Saints, the law is dis-  
charged, and disarmed of its con-  
demning power, as to Saints, they  
are removed from under it; the law  
borrowes its condemning strength  
from sin, and that's taken off as to  
the guilt and power of it; as the A-  
postle after speaks. *It is Christ, faith*  
*he, that justifies, who shall condemne?*  
so then the beleieving Saints are pas-  
sed from death, they come not into  
condemnation. Some objections are  
made by the Jesuits against this inter-  
pretation. But 'tis not worth while

to

SEC. VI. to dwell long upon them.

*Object.* First, This were to make the Apostle to speak absurdly. There is no condemnation, no hell to living Saints; who knowes not this? whilst I see them upon earth, I am sure they are not actually condemned in hell.

*Sol.* Answer, the Saints, (notwithstanding this Jeer,) find it work enough to beleeve that they are not under the condemnatory sentence of the Law: and he mought, if he had pleased, see a wide difference betwixt *Sentence* and *Execution*.

*Object.* I but, If Saints have sin, they must needs have guilt, and that merits damnation.

*Sol.* It doth so; therefore are they freed in Christ, and of *grace* not of *merit*.

*Object.* I, but sin, and guilt, and punishment cannot be severed.

*Sol.* True, not for merit, yet they may in the execution; and if they be inseparable, why do they in their doctrine of humane satisfaction sever them?

*Object.* I, but shall we impute falshood to God? will he say there is no sin in Saints,

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Saints, when there is ?

*Sol.*

God doth not say there is no sin in them, no desert of death, that's their saying, God onely faith, that for Christs sake there is no *execution or actuall condemnation of them.*

Why but then, what's the ground and reason that no condemnation passeth upon such, and of what extent and latitude is this proposition? teacheth it to all under the Gospell, since the covenant of Grace?

*Object.*

To all *in Christ*, to all as are in him, as once they were in *Adam*; that is to say, to all that are branches of him, and members of that body whereof Christ is head, and a principle of life : For to be in Christ, (to touch that by the way) is not onely to be united to Christ by knowledge, so that we be in the faith, and Christian Religion : but that we be incorporated into him, by faith and the spirit, united to him in love and life, so that we have our subsistence and dwelling in him, 1 *John* 3. ult. He that is thus in Christ is passed from death to life, he comes not under a sentence condemnatory, *John* 3. 18. and 5. 24. he shall sit on the bench in the

*Sol.*

SEC. VI. the day of Judgement not stand at the barre, there to be arraigned; but why all this, because they *walk* after the *spirit*? So indeed our Countrey man *Stapleton* would have it, but that's against the whole discourse of the Apostle in the foregoing Chapters, & that were to confound Law, and Gospell. The Text doth not say, there is no condemnation, because they walk after the spirit; he meddles not now in the conclusion with *the causes* of Justification, those he handles elsewhere, some before, some after, but now he is upon *the subjects*, and persons justified, and tells us in this place, not why they are justified, but who they be, and how qualified; or if you will, the cause or ground of their freedome is upon this account, because they are one with Christ: the evidence and proof of this, because they live under a new guide or Law, walking not after the flesh, but the spirit. And thus for the words. Now the result hence is this.

Doct.

Saints by Christ, are in a very happy estate.

Saints in Christ are in a very happy estate and condition. That's our Point, Our renewed estate is as good in *Christ*, as it was *bad* in *Adam*. It is not

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are in a very happy estate.

119

not for nothing, that Saint *Paul* SEC. V I.

makes this his highest ambition to be all in Christ, and nothing out of him, *Phil.* 3. 9, 10. or this to be the highest honour and commendation to be styled *Saints in Christ*, *Phil.*

1. 1. *Brethren in Christ*, *Col.* 1. *Churches in Christ*, in his first and second Epistle to the *Thessalonians*. This

the highest dignity the best seniority; *They were*, saith *Paul*, *before me in Christ*, *Rom.* 16. 7. and 11. Our

Saviour himself makes this the main of his Ministry. First, to call men to him; then, to perswade an abidance in him: and to this very end hath

established an everlasting Ministry that thereby men might be called into the fellowship of Christ, 1 *Cor.* 1. 9.

Nay, and into the Glory of Christ, and his most glorious priviledges, 2 *Thess.* 2. 14. Now that our condition is not more desperate out of

Christ, then blessed in him, will further appear. If we consider this estate, either singly or in way of comparison. To begin with the latter.

First, *Adams* estate in innocency was (as we have heard) a very rich and glorious estate, he was heire of

all

1. In comparison of others.  
1.

SEC. VI. all the world, held all of God immediately, he was in the actuall possession of all required Graces, and had in himself a power of perpetuating his estate in Fee simple upon himself and his for ever : a faire estate, but short of ours now. *Adam* had not the heir himself as we have, had not so near an union with God as we by Christ ; he had a good *Land-lord*, but not a *Father* by marriage ; nor had he that security and warrantise, against all pretenders and claimers that we have : he held God by the hand, but God holds us. To say nothing of another life in heaven, which whether *Adam* heard of , is more then we can tell.

2. Secondly, the holy Angels in heaven, are doubtlesse in a very good condition, their estate is free, glorious, sure, yet ours in Christ our head, exceeds theirs. They are *servants* ; we are *members*, they are the *friends* of the bride-groome, we the *bride*, they have their personall glory and life, but we the same for substance with Christs; *Joh. 17.* They are near to Christ in place and employment, but not so near as we, who are

are in a very happy estate.

121

are flesh of his flesh, and bone of his bone. SEC. VI.

Thirdly, the Saints now in heaven, 3.  
are in a blessed state, and for time  
have gotten the start of us; yet for  
the substance of the matter, we have  
as good, as sure an estate as them-  
selves; the difference lies in this, they  
are seised of it in *person* and in *part*;  
we in our *proxy* and *head* Christ; there  
we also sit, Eph. 2. neither shall they Eph. 2. 6.  
be perfected till we come to them.

Now then to close this comparative  
consideration, If our estate in many  
things exceeds *Adams*, in some things  
the Angels, if for the main we hold  
pace with the soules now in blisse,  
having the same both heire and inhe-  
ritance, our estate is certainly good;  
*Adams* was good, the Angels better,  
the Saints best, and the Saints is ours  
for the substance of it.

Secondly, This further appears if 2. In a fin-  
e survey the thing in it self, and gle confi-  
deration.  
book upon it in the *causes* of it. Se-  
condly, in the *subjects*, or possessors  
of it. Thirdly, in the *privileges*, and  
benefits of it.

For the first, it is an estate of Gods 1.  
own making. We are, saith the causes of  
Apostle, it.

**SEC. VI.** *Apostle, of God in Christ, 1 Cor. 1. 30.*  
 and for us is Christ, of God, made  
 wisdom, righteousness, redemption,  
 all. It pleased God out of the riches  
 of Grace to take counsell with him-  
 self alone, how to make man, as hap-  
 py, as man needed to be. And where-  
 as before, though he had a vast estate,  
 yet was *he wider then his estate*, and  
 thereupon step'd over his bounds:  
 he was pleased to resolve upon an  
 estate larger then man, even his own  
 estate, Glory, Joy so farre as commu-  
 nicable, and enters him upon that,  
 even upon his Masters Joy, as it is in  
 the Gospell; and *Glory*, as it is  
 2 *Theff. 2.* And whereas man was not  
 at first *himself*, but as they were once  
 used to speak of such as were under  
 Covert *without head*, God resolve  
 now upon a head and Guardian  
*Christ*, and the conclusion is, Christ  
 should pay all and have all. Hereup-  
 on the Father gives the Son, the Son  
 gives himself to purchase an estate  
 and to instate us in it. Now consi-  
 der what price the Father set upon  
 that his Son, the Son of his love, and  
 thence inferres the greatnesse of the  
 estate; for what loving Father will

2 *Theff.*

2. 14.

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part, with the life shall I say? nay, with **SEC. VI.**  
 one limb of his childe for a whole  
 world? why, Saints in Christ have such  
 an estate as God was content to re-  
 deem with the bloud of his Son; a  
 precious *purchase*, and therefore a  
 precious *state*. Consider also Christ  
 and his worth. He lookes upon the  
 estate, when it was to be purchased;  
 and when the matter was propound-  
 ed to him, and surveyed by him, he  
 was willing to *sell* himself to his *skin*,  
 to his *soul* to compasse it: now cer-  
 tainly, that state must be very glori-  
 ous that hath *God* for its *founder*,  
 God for its *purchaser*, God for its  
*price*.

For the subjects and heires of this,  
 estate to speak them all in one, it is **2.**  
 Christ mysticall. First, *Christ*; the **For the**  
 heir apparent of all, the Kings *eldest*, **possessors**  
 the Kings *only son*. Secondly, **of it.**  
 Christians, that is, the Church in one  
 body, the Kings *only Daughter*,  
 upon whom this state is settled, by  
 way of *Joyniture* shall I say? or ra-  
 ther, *Dowry*: now when the *King* of  
 Kings shall drive a *match* between his  
*only son*, who is heire of all, and his  
*only daughter* by adoption, (as the  
 son

**SEC. VI.** son by nature) as once he did between *Adam* and *Eve*, and settle both worlds upon them, as he did the first upon *Adam*, how can it be but that the estate will be very rich, and every way full? And that will appear yet further to you, if you consider the last things, *viz.* The *privileges* and *properties* thereof.

3. First, it is a *spirituall* estate, it lies not here in the dirt, as *Adams* first estate did, it lies in *light*, *Acts* 26. it is *undefiled*, as *Peter* speaks. And upon that account the more excellent, because it is so *spirituall*; for, of things, *spirituall*s in their natures, are *best*, as most nearly approaching the *best* of all.

For the  
privileges.

1.  
*Acts* 26.

23.  
1 *Pet.* 1.4.

2. It is a *free* estate, a *created* *tenure* whereto none can pretend, free from all *incumbrances*, all *forfeitures*, *decays*, *impositions*, endowed with all *immunities*: here is *freedom* from the *Law*, in its *rigour*, *curse*, *irritation*, *sting*; though it remain in its *directive*, and *detective*, and *corrective* use, yet its *destructive* power is taken away; *there is no condemnation*, saith the *Text*. *Freedom* from *wrath*, *Satan*, *sting* of *conscience*; in a word, from

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from all bondage. We were indeed **SEC. VI.**  
formerly in a state of vassallage, but  
the Son makes us free, *John 8.* **Joh. 8. 36.**

Thirdly, it is a *full estate*; in Christ **3.**  
we are *compleat*, *Col. 2.* Yea, with **Col. 2. 10.**  
the Son God gives us all, *Rom. 8.* all **Rom. 8.**  
*things* are ours, all *persons* ours, be- **32.**  
cause *Christ* is ours, and *Christ* is  
*Gods*, *2 Cor. 3. ult.*

It is a *firm estate*. All is everlasting, **4.**  
unchangeable, unmovable, unfading:  
all heires, joint heires, with Christ.  
If the state stand good to him, it will  
to us: *We* shall speed as *he* and the  
*Father* speed, *Joh. 17.* Now the *Son*  
abides for ever, and the *Daughter* a-  
bides for ever, the estate dies to *nei-*  
*ther*, and *neither* to *other*. We are  
heires as of the things *promised*, so of  
the *promises* themselves, *Gal. 3. ult.*  
*estate*, and *writings* are all made over  
to us: by Christ we have right to all;  
*in* and *with* Christ, we are in the *pos-*  
*session* of all, in his right, and in our  
name, *livery* and *seisin* are given and  
taken. Thus you see the state.

Now if you ask me a reason, why *Reas.*  
God hath settled such an estate upon  
*us*, *us* beggers, *us* bankrupts, *us* tray-  
trours? I can give you none other

SEC. VI. son by nature) as once he did between *Adam* and *Eve*, and settle both worlds upon them, as he did the first upon *Adam*, how can it be but that the estate will be very rich, and every way full? And that will appear yet further to you, if you consider the last things, viz. The privileges and properties thereof.

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1 *Pet.* 1.4.

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trours? I can give you none other

**SEC. VI.** then what the Apostle hath given me,  
 2 Thess. 1. 2 *Thess.* 1. the *motive* is, meer grace  
 12.

Luke 12.  
 32.

in God through Christ; the *end*, that Christ may be glorified in us his body, and the fulnesse of him, who is the fulnesse of all, *Eph.* 1. ult. and to be admired by us to all eternity. Or, if you will have it in Christs own words; It is the *Fathers* pleasure to give this estate, which is somtimes called an Inheritance, sometimes a Kingdome, a glorious kingdome, an heavenly kingdome; Gods kingdome; Christs kingdome; The Saints kingdome. We will say no more at present, though much more might be said touching the excellency of this estate in the immunities and prerogatives thereof. We come to Application.

*Use* 1. For those who never yet closed  
 Tob: chap. with Christ, these must be exhorted,  
 py, come as they love themselves, to come to  
 to Christ. him. For Motives. Consider, *First*,

1.

the *necessity* of so doing. Not onely in regard of *his* precept, Come to me, all ye that are heavy laden, &c. but in order to *themselves*; for, no Christ, no inheritance, *Gal.* 4. 28. Without Christ no life. They dye in their

sins:

fins : he that hath, saith *John*, the Son  
 he hath life onely, he that hath not  
 the Son, hath no life, 1 *Joh. 5. 12*. He  
 is the Ark, without which there is  
 nothing but death; he is the City of  
 refuge ; you dye, if you fly not thi-  
 ther. *Adam* leaves you under sin,  
 sin calls for Justice, and Justice will  
 pursue you to the Gates of that City.  
 Other remedy there is none, the *se-*  
*cond Adam* was onely able to remove  
 the hurtfulnesse of the *first*. There  
 must be *Adam* for *Adam*, as there  
 was serpent for serpent in the wilder-  
 nesse, covenant for covenant, grace  
 for grace. I know some men talk of  
 another passage discovered, and o-  
 pened to heaven : But as *Paul* said in  
 another case , though there be Gods  
 many, and Lords many, yet to us  
 there is but *one* : to *us* in the word ;  
 to *us* in this Hemisphere of the Go-  
 spel there is but *one way* made known,  
*one Lord, one Jesus, one living way* ;  
 and in this sense also *living* as well as  
 in others, that it never dyeth or  
 changeth. What secret wayes the  
 Lord is pleased to betake himself un-  
 to, we are not to inquire into ; our  
 rule of faith is not Gods prerogative,

128      *Comers to Christ, sure to be accepted.*  
SEC. VI. but his will revealed in the word. Let

us submit to this rule, and suffer our selves to be convinced by the Gospel, that there is nothing but sin, and guilt, and death, and slavery, and hell, out of Christ, but he alone is our life, our way, our truth. If we come to him, he *casts out no man*; if we come not, we *cast away* our selves.

2. Consider the *possibility* of recovering our selves, and our estate, if we come to him. Herein man in his lost estate is beyond Devils. Christ hath made him capable of Salvation. He came on purpose to recover him lost, to redeem him sold, and forfeited; and by the Gospel to bring again to light, what was banished and buried, to wit, life and immortality. That's his businesse, and hereunto he is all-sufficient, perfectly able, as the Apostle saith, to save to the worlds end, all that come to him. There is no stay on his part, if any thing hinder, it is from us.

Heb. 7. 25.

*Object.*

Oh, but we cannot come to him.

*Sol.*

When didst thou try? what means hast thou used? what prayers? or what paines hast thou been at? It is not

*Comers to Christ, sure to be accepted.* 129

not want of *Can*, but want of *Will*, at **SEC. VI.**  
least it is a *wilfull imporency*, as Christ  
layes the charge, You *will not* come  
to me, that you might have life,  
*Joh. 5. 40.* You *will not* faith he,  
there's the misery; you *will not* come  
that you may have life, I offer life to  
your dead soules, you *will not* receive  
it.

I, but I have not the power of *Object.* ]  
willing.

Come to him that thou maist *Sol.*  
receive this power, he is a quick-  
ning spirit to soules, as well as bo-  
dies; and if thou unite to him, he  
will as easily raise thy soul out of the  
grave of sin, *Joh. 5. 25.* as he did  
the dead body, by the touch of the  
Prophets bones.

But how can I come to him?

Come to his ordinances, attend his *Quest.*  
mouth, yeeld to convictions of the *Answ.*  
word, and in private propose good  
questions. This the *woman of Samaria*  
did, and this maist thou too. And  
if thou wilt suffer thy self to be  
drawn thus by these cords of love,  
Christ will in no wise cast thee off.  
For all that the Father giveth me, shall  
come to me, faith Christ, *Joh. 6. 37.*

G 5

And

**Sec. VI.** And for my part, *I came to do my Fathers will, v. 38. And my Fathers will is this, that I should lose none, v. 39. but give life to all that so come, v. 40.*

3. Consider the *certainty* of speeding if we do come; the estate is already purchased and settled, writings sealed, and proclamation made to all; *Ho! every one that thirsteth come and drink freely.* It was Christs very errand to bring us in again; he still employes his messengers, and invites us saying, *Come, all things are prepared. He offers marriage with us upon easie termes; your foreskins will be dowry enough, as Saul said to his Son in law; therefore come and make no more doubts; I say to thee, as they said to the blind man, Be of good comfort, arise, he calleth thee. Cast away thy ragges as he did, and speed as he did, who immediately received sight, Mark. 10. 49. &c.*

*Object.*

Oh but I fear he will not accept me. It is no small thing to be such a Kings Son in law.

*Sol.*

Well, try as *David* did in his case, do as *Abigail* did with *David* himself, *David* wooes her, she is sensible of her distance, and acknowledged

ledgeth her unworthynesse, but yet **Sec. VI.** she followed the call, accepted the motion, and it proved a match.

*I,* but there is one thing sticks with *Object.* me, had I like interest in Christ, as I had in *Adam*, I could promise to my self as much good from *this Adam*, as I have received hurt from the *other*. But now there lye shrewd blocks in my way, first, this doctrin of *particular election* doth much discourage me.

And why so, I pray? Is it not more *Sol.* comfortable to hear, that some shall *certainly* be saved, then that it is *uncertain*, whether any at all shall be saved: for thus runnes the doctrine, touching generall redemption and generall (if you will speak contradiction) election, *viz.* Notwithstanding Christs death and price paid, salvation is suspended upon mans choice, and it is uncertain what choice he will make.

*Object.* Yea, but if we descend to *Object.* particulars there is no *particular* word given out to me.

*Sol.* Neither is there any *particular barre* or caveat put in against thee, *Sol.* be thou Jew or Gentile, Bond or Free, Traytour

**Sect. VI.** Traytour or Felon, all is one in this case. There is no exception lies against thy nation, thy condition, thy person in particular. And as to that particular of Election, thou maist have far better assurance, that thou art elected, then that thou art not.

*Quest.*

*Ans. I.*

What's to be done then?

First, be sure of this, that there is nothing but sin and death, nothing at all of life, or righteousness out of Christ. None in thy good meanings, none in thy good nature, none in the meanes and ordinances of Christ abstracted from his Spirit, therefore lay down all thine own, all naturall righteousness, all legall, all personall, with all unrighteousnesse; so farre make use of the Law as to fire thee out of thy self, and all self-confidences, and that done look up to Christ,

2o.

Encouragement  
to match  
with  
Christ.

I.

In the second place, and close with his *person*, for so it must be in this marriage. There must be *person* to *person*, not person onely to the estate; and for thy further encouragement, take notice what the Gospell offers.

First, for the person saving, It is the *Lord our righteousness*. The great

great redeemer, the mighty deliverer, SEC. VI.  
who comes Authorized out of *Zion*  
to turn away ungodlinesse from *Jacob*, Rom. 11. 26.

Secondly, for the parties delivered, 2.  
( for we say no more as yet of the  
deliverer) *Jesus Christ* his Message is  
to the poor, to the broken hearted,  
to the captives, to the blind, to the  
bruised, to the most lost men, and to  
the greatest of sinners, *Luk.* 4. 18.  
So that if thou be lost enough, poor  
enough, bad enough, deep enough  
in hell, the Saviour is sent to thee.

Thirdly, for the meanes where 3.  
*Christ* offers himself, hee comes  
cloathed in an ordinance, in a pro-  
mise, every promise is full of *Christ*,  
whole *Christ*, who is tendered to us  
in each Article, and Seal of the Co-  
venant, and is indeed before-hand  
with us in Baptisme, which at least is  
as much as *Judah's Ring and Staffe*,  
though no arguments of *Thamars*  
goodnesse, yet evidences good against  
*Judah*.

Fourthly, for the Tearmes, they 4.  
are very free and gracious. First, let  
fall all other hopes, and cry with  
some Martyrs, *None but Christ*, no  
husband *J. Lambert.*

SEC. VI. husband but Christ, no portion but Christ, none other Law-giver, Prophet, King, but Christ alone. Secondly, receive as sole, so whole Christ, to all intents, and purposes of Salvation. Make him thy ruling Christ, as well as thy redeeming Christ; he becomes author of Salvation to them that obey him, *Heb. 5. 9.* Give up thy self wholly to be ruled by him, take him for better and for worse, and the bargain is made. The estate passeth with the person, *our* broken estate, falls to Christ, he stands engaged to all *our* debts, and *his* full estate becomes ours, all *his* privileges are made over to us, as were *Adams* incumbrances. Now then sith you are all for good estates, good tenures, clear titles, labour to be thus instated in Christs estate, and say as she, *Give me children or else I dye*, so Lord give me Christ or else I dye: and as *Abraham* once, What doth all this availe me, if I have no heir of mine own? so think thou, what will all the riches, and titles, and accommodations in the world availe me, if I have never a Christ? and this the first use. For such as are already come home

Use 2.

Beleevors  
should  
keep close  
to Christ.

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*Believers should keep close with Christ.* 135

to Christ ; Keep you well whilst you SEC. VI.  
are well, we smart yet for our first  
fall, though through grace there is  
some remedy provided against that;  
but take heed of a second, if wee fall  
from the second *Adam*, there's no  
more sacrifice, nor sacrificer, no new  
word of Salvation, no new Christ ;  
God hath said, and done all that he  
meanes to do in order to Salvation by  
his Son, *Heb. 1. 1.* Hereupon it is;  
that our Saviour in the Gospel, and  
his Apostles in their Doctrines and  
Epistles, drive mainly at perseverance  
in the faith once given, and call thick  
upon us, for persisting therein, for  
standing fast, for standing out, for  
overcoming and continuing to the  
end, in this blessed estate of grace;  
wherein now we stand ; and labour  
nothing more then to take us off;  
from all other Christs, Gospels, Do-  
ctrines, wayes, estates ; it is the main  
drift of all or most of the Epistles. For  
well did they see that a continuance  
was as necessary as an entrance; they  
well knew our unsteadinesse and  
ficklenesse, and how licorish our na-  
ture is after novelties ; nor were they  
ignorant of Satans wiles, of perilous  
times

SEC. VI. times to come, and therefore have they given us so frequent, and so loud warnings. Now beloved seeing you know these things before-hand, beware that you be not drawn away from your own stedfastness, *2 Pet. ult.* Rather grow in grace, and in the knowledge of Christ, and herein be so much the more serious, by how much the more busie the tempter and his agents be. Let me tell you all the Doctrines of later Editions drive mostly at this, to wrest you from this estate in Christ, and to create and establish another title and tenure. Hence those new wayes of happinesse without Christ. Hence the revivall of our crackt title in *Adam*, hence the deniall of Christs purchase, hence the addition of joynt purchasers with him, hence the adding of more strings to our bow, and the superadding of our righteousness to Christs *ad corroborandum*, yea and the depositing of all the evidences and assurances with our selves. Look to your standing, and be true to your colours, Christ hath bought you to himself, and hath listed you into his service, betray not his right, who will never, never,

Get children into this good estate.

137

SEC. VI

never, never, as he saith *Heb. 13.* desert you, if you flinch not from him: you know in whom you have believed, continue in the faith of Jesus, as you have been taught the truth in him. Abide in the communion of Christ, in the grace of Christ, in the power of Christ, find all your hopes, joyes, life, safety, and subsistence in him alone, fetch all your strength and life from him, nothing from any other, hold all of him, flye to no other title, ascribe all to him, and, in a word, owe to him, and to him onely, all wisdome, righteousness, sanctification, redemption, salvation: whole Christ, or no Christ.

Having secured our own estate in *Use 3.* Christ, let's cast (in the next place) for our friends, especially *children*. Worldly men, who see no higher then the earth, will travell with their children, whilst they labour under an evill estate world-ward. If a childe be in depth or in prison, they wil put under some ragges, to pull out their *Jeremy* where he sticks. This is no more then they will do, nay, then we should all do, for an enemy; nay, for an enemies beast, *Exod. 23. 5.* Therefore

Get children into this good estate.

*Exod. 23. 5.*

SEC. VI. fore as *Saul* bestirred himself for his countrey men, *Moses* for his, nay, *David* for his sheep, when invaded; so must we much more for children thus ingulphed, and the rather, because we have been instrumentall in their misery. In the Law, the slave was to have his liberty for his eye spoyled: We have put out the eyes of children, and must indeavour in way of recompense their liberty; and as in case of Justice, there was heretofore allotted eye for eye, tooth for tooth, &c. So now in mercy and justice both, we must labour to restore to our undone children eye for eye, hand for hand, soul and body, for body and soul. But how can this be done? however it speed, this must be our endeavour, and rest we must not, till we have done our utmost to repair their estates. This is the common and constant care of all Parents, to see their children settled somewhere in some estate, and the quieter, and fuller it is, the more the heart of Parents is satisfied: now 'tis certain, that there is no comfortable, no secure estate, till they come to be staid in Christ.

But

*And how it may be done.*

139

But they are so already, *Christians* they are so soon as Baptized.

SEC. VI.

Object.

Sol.

*Sol.* *Sacramentally* they are so, and that should encourage us the more, because God is so farre before-hand with us and them : but we must not rest here ; *Outward Baptisme*, is no more then was *outward Circumcision*, which was nothing without the *new creature* ; when Christ is formed in thy children, when thou seest in them, the eye of Christ, the mouth, and heart of Christ, Christs Image drawn quite over them, then are they safe and thou happy ; till then thy feares and cares, ( if thou hast either, for their soules ) are endlesse , and all thy paines and cost, are lost upon them, if they be lost. But still the question is, what can I do to bring in children:

And how  
this may  
be done.

I cannot give grace ?

Quest.

Sol.

*Sol.* Do ? do what is incumbent upon thee to do.

I.

First, bring them to Christ in the Ordinance of *Baptisme*, there mourn for that cursed condition, which thou hast brought upon them : pray that God would baptize them with *water* and the *Holy Ghost*.

Next,

## SEC. VI.

Next, as they grow up, so teach them the *use of Baptisme*, and the nature of that Covenant, whereof that is a seale.

- 2.
3. At all times set them good copies and examples, and let instruction and correction be duly applyed; If thou place them abroad, have a care of settling them in good families, and under a good Ministry. This gives thee best hopes of Religions continuing in the family; And though possibly there may be an *Esau* amongst them, yet ordinarily some either in the first or next generation, prove good: however, this is the best service thou canst do to God, the best thanks thou canst return to Christ, the best work thou canst perform to the Church and Ministry, the greatest mercy thou canst shew to thy posterity, the wisest way thou canst take for thy self: so shalt thou engage their hearts more to thee, *Mal. ult.* so thou shalt more comfortably dye, when thou seest them thus placed *with*, and matched *to*, Christ. A poor man may possibly preferre his childe by a good match, none like to this of marrying them to Christ. Sith then  
a way

*Slight not this privilege in others.*

141

a way not onely of *recovery* but of **SEC. VI.**  
*preferment* is found out, be not  
wanting to God, to Christ, to the  
Publick, to your selves here, to your  
posterity hereafter; if they may be  
happy, leave them not miserable; if  
they may be found in Christ, leave  
them not in Satan, in hell.

If this state *in Christ* be so happy, *Use 4.*  
when we are thus united to him by *Double*  
vocation, and hold communion with *instructi-*  
him through justification and sancti-  
fication, and receive perpetuall influ-  
ence and supportance from him, then  
inferre hence two things.

Beware how we slight so great a  
priviege in others; Is any a *Saint* and *I.*  
member in Christ? acknowledge *Slight not*  
Christ in him, receive him though in *so great a*  
some things differing from us, and in *priviege*  
many things inferiour to us: have *in others.*  
not the glorious faith of Christ in  
respect of persons. If Christ be not a-  
shamed to call them Brethren, *Heb. 2.*  
If God be not ashamed to call them  
children, *Heb. 11. 16.* why should  
we bee coy of their acquaintance?  
Think the same of every faithfull  
Preacher. If Christ own him as his  
Embassadour, and gives him the title  
of

SEC. V I.

*of the Glory of Christ*, why should we slight any such, because of some differences or infirmities? I go further, If any Church or society of Christians be in Christ, why should not we look upon them as *Paul* did? Grace and peace, saith he, be unto the Churches at *Thessalonica* and elsewhere, which are *in God the Father* and *in Christ* the Saviour. Doubtlesse the Church of *Thessalonica*, and at *Corinth* had their blemishes, errours in some doctrinals, failings not a few in practicals, yet because they were *Churches in Christ*, the Apostle ownes and honours them. The Churches of *Galatia* were much declined, yet *Paul* and the Brethren with him, look upon them as Churches of Christ. The seven Churches of *Asia* wanted no faults, and those of no ordinary alloy, yet are they *Golden Candlesticks* in Christs eye, and such as he conversed withall. And if so, why should we separate from them; or bring up an ill report of any of them?

*Quest.* You will say happily that you meddle not with particular persons, you conceive hopefully of many that live amongst us: but the thing questioned is,

is, about the state and constitution of SEC. VI.  
our Churches, if that be *Antichristi-*  
*an*, what communion then with  
*Christ*?

*Sol.*

Brethren, if there be any amongst  
you, who are indeed tender, and fear-  
full in this case, I beseech you with  
all the mercy, mildenesse, and ear-  
nestnesse that I can, to lay aside all  
prejudice, and seriously to consider  
these things. *First*, what a grievous  
thing it is to misname, or misvalue  
any estate in Christ. *Secondly*, whe-  
ther you dare say, that none of our  
Churches, or of like community be  
in Christ. Study I beseech you, what  
*states* a Saint or Church in Christ, and  
what nullifies or forfeits that *state*.  
Try whether you cannot find some  
footsteps of Christ, some *Seales* of his  
*Ministry* amongst us, and if so, why  
may not that house and habitation  
please us that pleaseth him? why may  
not we dwell, where Christ is pleased  
to dwell? Object not, thousands of  
failings; the question is, whether we  
have a *true being in Christ*, and if he be  
amongst us as *head*, and *root*, why  
should not his be acknowledged  
*members*, and *branches*?

But

SEC. VI.

*Quest.**Sol.*

But how can we partake with such, but we shall be partakers of their sins?

How did Christ? he was daily in the *Temple*, and at *Temple Services*, amidst the *Pharisees*, and other *Doctors*, yet no way partaker of their errors and abuses: he inwardly distasted them, and outwardly discountenanced them; do thou the like, and then thy presence (being onely Locall, not Morall) doth not fetch thee within a guilt.

*Object.* Oh but we have no power to censure and whip out offenders as Christ did.

*Sol.* Consider first, whether any such power be due to us. Secondly, whether we may take it up of our selves. Thirdly, whether the abuses are such, & so malignant, as that they will warrant a forsaking of the assemblies. So long as Christ is there, what fear of being *member* of that *body*, which hath *Christ* for its *head*?

*Quest.*

But the abuses are of so high a nature, as that there is no tolerating of them.

*Sol.*

*Answ.* That's an high charge: be sure of thy grounds, before thou layest such an aspersion upon a society which

which beares the face of a Church : SEC. VI.  
in judging rashly thou maist possibly sin against the generation of the righteous, therefore consult, and consider, and then give sentence ; for clear it is, that as we must not partake in sin, nor joyn ourselves to Harlots, so neither must we be more strict, and severe then Christ himself: therefore drive things to an issue; this or that Church so called, either is, or is not in Christ. If not in Christ, we have nothing to say for it, out of Christ, there is nothing but death and darknesse ; If in Christ, 'tis true it may be, there may be just cause of mourning, great need of reforming, but when we have done all that lies within our power and calling to do, whether then there be ground for a divorce and desertion, think thou of that : and think advisedly, lest thou condemne where Christ saith, *there is no condemnation.*

Secondly, let not this consolation  
seem small to us, that we are taken Comfort  
into such an estate. Say, though to them  
poor as to the world, say, a scorn of <sup>that are in</sup>  
men, a slave to men, be thy estate as <sup>Christ.</sup>  
bad as Malice can make it, or Phansi

SEC. VI. *ſie*, conceive it, yet if thou be in Christ, thou art in a blessed condition. Time will not now give, to ſpread before thee the particulars of this eſtate; how *unworthy* thou waſt of it, how *freely*, and yet how *dearly* it coſt thy Redeemer, what an infinite gulph and diſtance there is betwixt thy former, and this renewed eſtate; work theſe things upon thine own heart in private: ſay, once I was a *ſlave*, now *free*; once *Satans*, now *Gods*; once an *enemy*, now a *childe*; once a *limbe of Adam*, worthy to be hanged up as a traytours quarters, now a *piece of Chriſt*; once *cursed*, now under *bleſſing*; once for *hell*, now an heire of *heaven*; once a *damned* creature, now there is *no condemnation*; once death was terrible, the grave dreadfull, but now in Chriſt, I am more then a Conqueror. To be *under Chriſt*, is a great privilege, he is the Tabernacle of many coverings to ſhelter us, and our hiding place; but to be *in him*, to be made one ſpirit *with him*, is to be as high, and as ſafe as we can be, and therefore enjoy that privilege.

And how  
this may  
be known.

Queſt.

I, but how ſhall I know, that I am  
in Chriſt? The

The Word tells thee, *He that is in* SEC. VI:  
*Christ is a new creature*, old things *Sol. 1.*  
are pass'd, the old man crucified, *2 Cor. 5.*  
*2 Cor. 5.* the old husband buried, *17.*  
*Rom. 7.* old lusts mortified, the old *Rom. 7. ad*  
world dead to us and we to it, *Gal. 2. princip.*  
and *5.* Chapters, and we redeemed *Gal. 5. 25.*  
from our old conversation, *1 Pet. 1.*  
*18.* Our old guides and leaders ca-  
shiered, *1 Pet. 4. 2. Eph. 2. 2.*——  
Secondly, *All things are become new*,  
a new mind, a new understanding,  
a new heart, a new nature through-  
out, a new creation to all good  
works, *Eph. 2. 10.* The Holy Ghost  
formes whole Christ in us, the minde  
of Christ, the heart of Christ, the  
tongue of Christ, whole Christ; we  
are under a new guide, the Spirit of  
God, (here *Rom. 8. 2.*) gives Lawes,  
we are led by the Spirit, and walk in  
that Spirit, *Gal. 5.* 'Tis true, the flesh *Gal 5. 2 3.*  
sometimes transports, and commits a  
rape upon us, but the Spirit is the  
guide and guardian of choice.——  
Thirdly, a new aime, and end in all,  
as Christ did not please himself,  
*Rom. 15. 3.* but sought the publick  
good, so is it with his members in  
their measure. Briefly, all is made

SEC. VI. new, new hopes, new joyes, new feares, new delights, new desires, all new, all eyeing Christ.

3. He that is in Christ, is a fruitfull  
Joh. 15. 5. branch, *Joh. 15.* Christ hath no use-  
lesse member, every one doth its' of-  
fice, bears *fruit*, its *own* fruit, in its  
*own* season, and bears all *to Christ*;  
find thy self thus renewed, thus  
pruned and made fruitfull to an in-  
crease of fruitfulness, then we can  
tell thee that to thee there is no con-  
demnation, no bondage, no curse,  
no hurt, no hell: nay, we can say  
more then so, then all *persons* are  
thine, all *things* thine, all *times* thine,  
all *estates* thine, because Christ is  
thine, *1 Cor. 3. 22.*

*Object.* *Object.* But I have many objections  
against all this.

*Sol.* *Sol.* Like enough so; the Apo-  
stle foresaw that, and hath prevented  
thee in this, and the foregoing Chap-  
ters: for instance; I am a childe,  
say'st thou, of *Adams*.

*Sol.* Thou art so by *nature*, but by  
the *grace* of Adoption in Christ thou  
art a *childe of God*.

*Object.* *Object.* But I am a captive to sin.

*Sol.* *Sol.* A captive of *sin* rather then *to*  
*it*:

it : sin surpriseth thee, but sore a- SEC. VI.  
gainst thy will: Thou cryest for help,  
*Oh wretched man ! who will rescue*  
*me ?*

Oh ! but I have a world of sin. *Object.*

I, but *there is no condemnation ;* Sol.  
that sin, saith *Paul*, is not thine,  
though *in thee*.

Oh ! but I am compassed with *Object.*  
mighty temptations, afflictions and  
the like.

Yea, but *all shall work for thy good* Sol.  
in the close, and thou shalt find it  
so.

Oh ! but I can do nothing well, *Object.*  
not so much as pray, or begge for  
my self.

I, but the Spirit of Christ, *helps our* Sol.  
*infirmities*, and utters it self, when we  
cannot utter our selves.

Oh ! but I tremble at the accusa- *Object.*  
tions of Satan and conscience ; at the  
thoughts of those terrible things to  
come, Death, Judgement, &c.

'Tis God, saith the *Apostle*, that Sol.  
*justifieth*, and who then shall condemne?  
it is Christ that appears for us, who  
dares appear against us ? it is Christ  
that hath killed death, buried the  
grave, cowed Satan, overcome all,

SEC. VI. and who then shall stand up against us?

*Object.* But how shall I be able to hold out, when the assaylants are so fierce, the defendant so weak, when there are such variety of changes to passe through?

*Sol.* The *Apostle* hath said all, neither life, nor death, nor Angels, nor devils, nor persons, nor things present, or to come, nor height, nor depth, nor any creature one or other shall be ever able to separate us from Gods love, which is in our Christ and Lord.

28 SE60

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FINIS.

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# THE TABLE.

B.

**B**ellarmino confuted.  p. 113

C.

**A** Sinfull change in fallen man. p. 24. & seqq.

*The nature of this change.* p. 27

*Extent and causes of it.* p. 29. & seqq.

*Comfort amidst our great folly.* p. 71

*Condemnation what it imports.* p. 115

*To be in Christ, what?* p. 117

*Saints in Christ, are in a happy estate.*

p. 118. *wherein it consists.* p. 119

& seqq.

*Come to Christ motives.* p. 126. & seqq.

*Objections against it answered.* p. 128

*What we must do to come to Christ.*

p. 132. & seqq.

*Keep close to Christ.* p. 135

*Get your children into this happy estate.*

p. 137

*How this may be done.* p. 139

E 4

*Sligh*

## The Table.

*Slight none that are in Christ.* p. 141  
*Comfort to those that are in Christ.*

p.  
*How to know whether we be in Christ.*

p.  
*Objections against it answered.* p.

### D.

**M***Ans undoing from his non-de-*  
*pendence on God.* 5 Reas. p. 76

*Three sorts of men not depending on*  
*God.* p. 85

*When a man depends upon God.* p. 92

*Observe the difference of mans estates.*

p. 34  
*The steps of mans downfall,* p. 80. *the*  
*great evill of it.* p. 83

### E.

**O***Bserve the difference of mans*  
*Estates.* p. 34

*How some endeavor to confound them.* p.  
*ibid. See first.*

### F.

**B***E humbled to consider, from whence*  
*we are fallen.* p. 18

*Why God did not put us past danger of*  
*falling.* p. 23.

*A sinfull change in man fallen.* p. 24.

*Time of mans fall.* p. 25.

*Be humbled for our fall into sin.* Reas.  
p. 37. & seqq.

*How*

## The Table.

- How to recover our fall.* p. 45  
*Be well grounded in the knowledge of  
 our first estate.* p. 10. *Principles  
 to be known concerning it.* ibid. *An-  
 swer to Socinian, and Popish cavils  
 about it.* p. 11. *To the cavils of car-  
 nall men.* p. 16.  
*Be thankfull for our first estate, and  
 that which is left of it.* p. 22

### G.

- G**Od not the Author of sin. p. 59

### H.

- H**abitual corruption, the second  
 part of the first sin. p. 41  
*Saines in Christ happy.* p. 118. *com-  
 paratively.* p. 119. *positively where-  
 in this happinesse consists.* p. 121  
 Reas. p. 125  
*To be happy come to Christ.* p. 126  
*Be humbled to consider, whence you are  
 fallen.* p. 18  
*Humiliation wherein it consists.* p. 43  
*Carry our selves humbly.* p. 72

### I.

- I**ustifie God in all his wayes. p. 15  
*Inventions diversly translated.* p. 96  
*Inventions to be avoided.* p. 107

### K.

The Table.

K.

**B**E well grounded in the know-  
ledge of our first estate. p. 10.  
See first-estate.

M.

**M**An at first an excellent creature. p. 2  
Mans several causes. p. 5.  
Man loose from God restlesse in his  
wayes. p. 97  
The matter whereof he was made dero-  
gates not from his excellency. p. 9  
Gods mercy to be admired, who is yet  
ready to receive us. p. 68  
Gods mercy to man, who departed from  
him. 93.

P.

**P**ity our children. p. 103

R.

**R**epent, and let God be all again. p. 84  
Man once loose from God restlesse in  
his wayes. p. 97. Reas. p. 100. Be-  
waile this restlesnesse, which discovers  
it self in all passages of our life. 101  
pity it in our children. p. 103  
What return we should make to God.  
p. 70  
S.

The Table.

S.

**A**gainst Separation. p. 142. & seqq.  
*Be humbled chiefly for the first  
sin, and why.* p. 39.

*The second part of the first sin.* p. 41

*Mans sin from himself, p. 50. proved  
and objections answered. ib. & seqq.*

*Charge sin on our selves not others. p. 57*

*God not the Father of sin. p. 59.*

*To remove sin, begin at our selves. p. 63*

*What unregenerate men are to doe,  
what regenerate.* p. 64.

*Answer to Socinian cavils.* p. 11

T.

**T**ime of mans fall. p. 25. 26

W.

**F**ollow Gods Word, not our own in-  
ventions. p. 105.

*Gods way plain and easie.* p. ibid.

*Gods mercy to stop our wandrings*  
p. 109

FINIS.

L. D. March 16. 1838

Good Reader, be pleased to mend  
with thy pen, these few faults  
escaped in the ensuing discourse.

**P**age 14. l. 14. in the margin leave  
out *Object*. page 31. l. 5. *r.* accom-  
plished, p. 37. l. 25. for least *r.* lesse, p. 38.  
l. 14. dele *we*, p. 40. l. 2. in the margin, leave  
out *why*, p. 41. l. 1. *ar is*, p. 43. for I. *r.* yea, p.  
61. put out *not* in the margent, p. 82. l. 4. for  
then, *r.* them, p. 103. l. 13. *r.* shift, p. 105. l. 13.  
*r.* fetcht. In p. 108. l. 22. for with. *r.* that,  
ibid. l. 25. put out *and next*, *r.* yea shut p. 109.  
l. 6. *r.* rejected. p. 110. l. 6. after what, leave  
out, p. 114. l. 22. for ruits, *r.* root, p. 116.  
l. 13. after and *r.* he that makes it mought, *ib.*  
last line save one, *r.* a falshood, p. 117. l. 7. in  
the margin, put question, p. 118. l. last, *r.* as  
our former estate was.

28 SE60

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leave  
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